Scala Cœli.

Nineteene Sermons Concerning Prayer.

The first sixe guiding to the true Doore:

The residue teaching how so to knocke thereat that wee may enter.

The former part containing a preparation to prayer, the latter an Exposition vpon the seuerall petitions of the Lords Prayer. B^p Andrews.

Iames. 4. 3.

Yee aske and receiue not, because yee aske amisse: that yee may spend it vpon your lustes.

LONDON
Printed by *N. O.* for *Francis Burton*, dwelling in Pauls Church-yard, at the signe of the Greene Dragon, 1611.


BIBLIOTHECA BODLEIANA

TO THE RIGHT WORSHIPFVLL SIR GEORGE MANVVARING of EITHFIELD in the County of SALOP Knight, and to the vertuous Lady Madame ANNE his beloued wife: As also to the right worshipfull and well qualified Gentleman Sir ARTHVR MANWARING Kinght, their sonne and Heire, Caruer to Prince HENRY his Grace, Prince of Wales,

All happinesse Internall, Externall, Eternall, heartily wished.

RIght Worshipfull, if Christs owne Disciples, though feruent in Spirit, yet in acknowledgement of their ignorance, were

desirous that he should teach them (as *Iohn* also had taught his Disciples) how to pray. How much more neede then haue we, in these our daies of frozen zeale, to desire instruction in this duty. If much babbling, & blind deuotion were acceptable before God, the Papist would get the Goale: If turning vp the eyes to heauē, with bended knees to publicke view, but hallow hearts (deceiuing men) were acceptable to God, the Hypocrite would out-strip al: If not praying at all, were acceptable before God, the Atheist would attaine heauen before all. But if all of these be so farre wide thereof

thereof as that the one's *not praying at all*, and the others, *praying amisse*, bee both turned into sinne; then well may wee say, *Lord teach vs how to pray*, that our prayers, or not praying at all, bee not turned into sinne also.

Many of vs, though liuing in the bright sun-shine of the Gospell, yet know not *How*, *For what*, or *To whom*, to pray. *How* our hearts are vtterly vnprepared, our thoughts wandring, our cogitations musing vpon vanities: *For what*, when wee should pray for Spirituall things, wee craue earthly and carnall things, when afflictions are needfull to bee heaped vp-

on vs, wee are impatient vnder the leaſt burthen, deſiring all things that may keepe downe our proud fleſh, and prepare vs better to Godward, to bee remoued: *To whom*, Some pray to *Mary*, ſome to *Peter*, ſome to *Paul*, creatures of God; Some to Crucifixes, ſtocks, & ſtones, the works of mens hãds, forſaking the true God, and blaſpheming his holy name by idolatry and Paganiſme. Theſe Sermõs following (right Worſhipfull) in my weake vnderſtanding, giue great light (in this kind) vnto the ſimple, profitable & ſound directions to the learned, wholeſome inſtructions vnto all: The Title of the Booke expreſſeth

preſſeth ſufficiently the ſubiect therof; The Sermons themſelues, the Authours exact ſkill and acute iudgement in handling thereof; whoſe name, though concealed, yet ſkilleth it not much, for not the workman the worke, but the worke muſt approue the workeman. Thus much for them both: now for my ſelf; I haue alwaies adiudged a principall part of true honour to conſiſt, as in being vertuous ones ſelfe, ſo alſo in protecting and defending vertue and vertuous actions in others; To the honour therefore of your names, and therein alſo to expreſſe my owne loue and duty to your Worſhips,

B. Andrews howard lett dust of his work

ſhip, I haue made bold to intitle you Patrons and Protectors hereof, that as the worke it ſelfe is vertuous, ſo alſo your names may heerein remaine vpon record vnto poſterity, *The Honourable Protectors of vertue.*

Your Worſhips
much deuoted,

F. B.

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ERRATA.

Reader, I intreate thee for thine owne good, to amend these following faults (committed in printing) with thy pen, before thou enter vpon the body of the booke, thus:

Page.	Line.	Fault.	Correction.
17	2	Subiection	Subiectum
73	20	diſcite	Dicite.
99	21	to	goe.
110	9	drod	Kindred.
129	13	impotent	impatient.
142	10	inſece	inſere.
121	12	mala	malo.
156	1	mens	meus.
180	5	words	word.
204	8	Meribuh	Meribah.
205	16	indicat	inducat.
206	4	dicitur	ducitur.
Ibid.	22	Is	as.

Pag. 244. line 19. for Secenter, read Scienter.

ERRATA.

A Preparation to Prayer.

The first Sermon.

2. Cor. 3. 5.

Not that wee are ſufficient of our ſelues, to thinke any thing as of our ſelues: but our ſufficiency is of God.

TOVCHING our hope which wee haue concerning the performance of Gods promiſes, the Apoſtle ſaith, *Heb. 6.* that vnto the full aſſurance of hope, there muſt be diligence ſhewed, and that we are to prepare our ſelues to receiue Chriſt, and alſo hauing receiued him, with all his benefits, to ſtriue to hold him faſt, and ne-

uer ſuffer our hope to bee taken from vs.

Vpon which points, the doctrine that is to be deliuered out of this Scripture doth follow by good conſequence, for of theſe points of *holding faſt our faith in Chriſt*, two queſtions may ariſe, which may bee anſwered by the Apoſtles words in this place, where it may be demanded, Firſt *whether wee bee able of our owne ſtrength to ſhew foorth that ditligence that is required to aſſure vs of our hope*. The Apoſtle reſolueth vs of that doubt in ſaying, *we are not able of our ſelues to thinke any good as of our ſelues*.

Secondly, becauſe it may bee obiected, *If wee be not able of our ſelues, from whence then may wee receiue ability?* he addeth, *that our ſufficiency is of God*, from whoſe goodneſſe it commeth, that wee

are able to do any good thing whatsoeuer: to the end that when God stands without, *Knocking at the dore of our hearts, Reu.* 3. For the performance of such duties as please him, wee, in regard that of our selues wee cannot do the least thing that hee requireth, should knocke at the gate of his mercy, that he will minister to vs ability to do the same, according to his promise, *Math.* 7. *Knocke and it shall be opened to you.* That as by the preaching of the Law there was opened vnto vs the *dore of faith, Acts* 14. And as the *Creed* is vnto vs *a dore of hope. Hos.* 2.15. So the consideration of our owne Insufficiency, might open vnto vs a dore vnto prayer, by which wee may sue vnto God for that ability which wee haue not of our selues: So this Scripture hath two vses, first to preserue vs

from error, that we ſeeke not for that in our ſelues, which cannot be found in vs: ſecondly, for our direction, that ſeeing all ability commeth from God, we ſhould ſeeke for it, where it is to bee found.

Both theſe things are matter very neceſſary to be knowne, the firſt ſerueth to exclude our boaſting, *Rom.* 3.27. *Wee ought not to boaſt of our ability, becauſe wee haue none.* The ſecond is a meanes to prouoke vs to call vpon God by prayer, that from him we may receiue that which is wanting in our ſelues.

To ſpeake firſt of the negatiue part, both heathen and holy writings do commend to vs this ſayſaying, πρὸς στάσιν but in a diuers ſenſe, the heathen vſe it as a meanes to puffe vp our nature, that in regard of the excellency

which

which God hath vouchſafed vs, aboue other creatures, we ſhould be proud thereof; but Chriſtian Religion laboureth by the knowledge of our ſelues, and of our miſery, *to caſt downe euery high thing that exalteth it ſelfe againſt the knowledge of God, and to bring into captiuity all imaginations to the obedience of Chriſt*, 2. *Cor.* 10. 5.

Which as Heathen Philoſophers wil vs to cõſider the excellent vertues wherewith mans nature is endued, the Scriptures all along put vs in minde of our inſufficiency, & tell vs, *That if any man ſeeme to himſelfe to be ſomething, when he is nothing, he deceiueth himſelfe in his own fancy*, Gal. 6. 3. *And if any man thinketh, that hee knoweth any thing, he knoweth nothing yet as he ought to know*, 1. Cor. 8. 2.

Amongſt the places of Scrip-

ture, which the holy Ghoſt vſeth to ſhew our inſufficiency, none doth ſo much diſſable our nature, as this place of the Apoſtle, which denyeth vnto vs all power euer to conceiue a good thought, ſo farre are we off from fulfilling that good which wee ought.

In this negatiue, we are firſt to conſider theſe words, whereby the holy Ghoſt doth diſable vs, *wee are not able to thinke any thing*, Secondly the qualification, in theſe words, *as of our ſelues*.

In denying our ability, he ſetteth downe three things, 1. *Not able to thinke*, 2. *any thing*, 3. this want of ability is imputed, not to the common ſort of men *onely*, but euen to the Apoſtles themſelues, who of all other ſeemed to be moſt able. The Apoſtle to ſhew our inſufficiency, telleth vs,

wee are not able ſo much as to thinke any thing, therefore much leſſe are we able fully to performe that good which is enioyned vs. For whereas there are ſeuen degrees to bee conſidered in the effecting of any thing, to *thinke* that which is good is the leaſt, and loweſt degree; which being denyed vnto vs, doth plainely ſhew, what is our imperfection.

The firſt thing to bee obſerued in vndertaking any good, is the *accompliſhing* of it: ſecondly the *working* or *doing* of the thing required; thirdly the *beginning* to do it: fourthly, to *ſpeake* that which is good: fiftly, to *will* and *deſire* it: ſixtly, to *vnderſtand*: ſeuenthly, to *thinke*. But the Scripture doth deny all theſe vnto vs. The *perfiting* or *bringing to paſſe* of that which is good, is not in our ſelues. *To will is pre-*

ſent with vs, Sed bonum perficere non inuenio, Rom. 7. 18. *Deus eſt &c. It is God which enableth vs to performe, Phil.* 2. 7.

This we finde by experience to be true, in things that are euill, The brethren of *Ioſeph* when they ſold him to the *Egyptians*, had a purpoſe to worke their brothers hurt, but they had no power to *performe*, their wicked attempts; *For God turned their wicked purpoſe to good: Gen.* 50. 20. When *Paul* was going to *Damaſcus*, with purpoſe to perſecute the Church, it pleaſed God in the way to ſtay his purpoſe, ſo that he could not *performe* that euill which hee entended, *Acts* 9. 9. Thus much the wiſeman ſheweth, when by an example hee proueth, *that the ſtrongeſt doth not alwaies carry away the battell. Eccle.* 9. 13.

The heathen themſelues ſay, that

that heroyicall vertues are in the minde of man, but if any ſingular thing be done, it is the Gods that giue that power: and the *Pelagian* ſaith, though we be able to *begin* a good worke; yet the *accompliſhment* is of God.

Secondly, we are not able, *facere*, no more then we were able to *effect*, for ſo ſaith Chriſt, *Sine me nihil poteſtis facere*, The Prophet ſaith: *Scio quod viri, non eſt via eius. Ier.* 10.23. If it be not in mans power, to order his way, and to rule his owne ſteps, much leſſe is he able to hold out to his iourneyes end, but it is God that *ordereth and directeth mans ſteps*, Prou. 16.9. Therefore *Paul* ſaith, *The good I would do I do not*, Rom. 7.17. And if we do any good, that it bee not effected; yet it is the worke of God in vs, as the Prophet confeſſeth. *Domine omnia*

opera

opera noſtra operatus es in nobis, Eſay 26.12.

Thirdly, the *inchoation* or *beginning* of that which is good is denyed vs, though we purpoſe in our hearts to performe thoſe duties of godlineſſe that are required, yet we haue not the power to put them in practiſe, *Filij venerunt ad partũ, & non ſunt vires pariendi*, Eſa. 37. *The children are come vnto the birth, and there is no ſtrength to bring forth.* If we *beginne* to do any good thing, it is, *Deus qui cœpit in nobis bonum opus*, *Phil.* 1.6. In conſideration of which place, *Auguſtine* ſaith of the Pelagians, *Audiant qui dicunt, a nobis eſſe cœptum, a Deo eſſe euentum*, Here let them learne of the Apoſtle, that it is the Lord that doth *beginne* and *performe* the good worke.

Fourthly, the power to *ſpeake* that which is good is not in vs, for

for as the Wiſeman ſaith, *A man may well purpoſe a thing in his heart, but the anſwere of the tongue commeth from the Lord, Prou.* 16.1. Whereof wee haue often experience. They that haue the office of teaching in the Church, albeit they doe before-hand prepare what to ſay, yet when it comes to the point, are not able to deliuer there minde in ſuch ſort, as they had purpoſed: as on the other ſide, when God doth aſſiſt them with his ſpirit, they are inabled on a ſuddaine to deliuer that which they had not intended to ſpeake.

Fiftly, as the ability of *effecting* was attributed to God, ſo is the *will, Phil.* 2.14.

Sixtly, for *vnderſtanding*, the Apoſtle ſaith, *The naturall man perceiueth not the things that are of the ſpirit of God,* 1.Cor.2. *For the wiſdome of the fleſh is enmity with*

with God. Rom. 8. 7.

Seuenthly, the power of *thinking* the thing that is pleasing to God, is not in vs, so farre are we from *vnderstanding* or *desiring* it, as the Apostle in this place testifieth. And therefore where the Prophet speaketh generally, of all men. *Psa.* 94. *The Lord knoweth the thoughts of men, that they are but vaine,* The Apostle affirmeth that to be true, of the wisemen of the world, that are endued onely with the wisedome of the world, and the flesh, that *their thoughts are vaine also,* 1. Cor. 3. 19. 20.

Secondly, that we should not thinke, that the want of ability, standeth onely in matters of difficulty and weight, the Apostle saith not, we are vnable to thinke any *weighty thing*, but euen, that without the speciall grace of Gods spirit, wee cannot thinke *a-*

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ny thing, So *Auguſtine* vnderſtandeth Chriſts words, *Ioh.* 15. where hee ſaith not, *Nihil magnum, & difficile*; but *Sine me nihil poteſtis facere.*

This is true in naturall things, for wee are not able to prolong our owne life, one moment; the actions of our life, are not of our ſelues, but from God, in whom we *liue, moue, and haue our beeing*, *Acts* 17. Therefore vpon thoſe words of Chriſts: *Ego a me ipſo non poßum facere quicquam, niſi quod video patrem. I of my ſelfe can do nothing, but what I ſee my father do, &c.* Ioh. 5. 19. *Auguſtine* ſaith, *Ei tribuit quicquid fecit, a quo eſt ipſe qui facit.*

But the inſufficiency of which the Apoſtle ſpeaketh, is not in things naturall, but in the miniſtration of the ſpirit: So he ſaith, that *God of his ſpeciall grace, hath made*

made them able Miniſters of the new Teſtament, not of the letter, but of the ſpirit; his meaning is, that no indeuour of men can endue vs with the grace of repentance, with *faith, hope*, and *Chriſtian charity*, except the inward working of Gods ſpirit.

As the Apoſtle ſpeakes of the *gift of tongues*, of the *vnderſtanding of ſecrets*, and of *all knowledge, without charity. Nihil mihi prodeſt.* Cor. 13. So all our endeuours, are vnprofitable to vs, vnleſſe God by his ſpirit do co-operate with vs, for, *He that abideth in me, and I in him, the ſame bringeth forth much fruit*, Ioh. 15. 5. that is, *the fruit of righteouſneſſe, the end whereof is eternall life. Rom. 6. 22.*

Thirdly, the perſons whom he chargeth with this want of ability, are not the common ſort of *naturall men*, that are not yet *regene-*

rate

rate by Gods ſpirit, 1. Cor. 2. but he ſpeakes of himſelfe, and his fellow-apoſtles, So theſe words are an anſwere to that queſtion, 2. *Cor.* 2. 16. καὶ πρὸς ταῦτα τίς ἱκανός. *Vnto theſe things who is ſufficient?* he anſwereth himſelfe, *Not we, for we are not able of our ſelues to think a good thought*, much leſſe are wee fit of *our ſelues* to be meanes, by whom God ſhould manifeſt the fauour of his knowledge in euery place; ſo that which Chriſt ſpake, *Ioh.* 15. he ſpake it to his Diſciples, who albeit they were more excellent perſons then the reſt of the people, yet he telleth them, *Sine me nihil poteſtis facere.*

The negatiue being generall, we may make a very good vſe of it, If the Apoſtles of Chriſt were vnable, how much more are we: If *Iacob* ſay, *I am vnworthy of the leaſt of thy bleſſings Gen.* 32. If *Iohn Baptiſt*

Baptiſt ſay, *I am not worthy*, Math. 3. If Saint *Paul* confeſſe, *I am not worthy, to be called an Apoſtle*, 1. Cor. 15. much more may we ſay, with the Prodigall ſonne, that had ſpent all, *I am not worthy to bee called thy ſonne*, Luk. 15. and with the Centurion, *I am not worthy thou ſhouldeſt come vnder my roofe*. *Mat*. 8.

The reaſon of this *want of ability* is, for that the nature of men cannot performe that which the Apoſtle ſpeakes of, neither as it is in an eſtate decayed, through the fall of *Adam*, and that generall corruption, that he hath brought into the whole race of mankind; nor as it is reſtored to the higheſt degree of perfection, that the firſt man had, at the beginning. *Adam* himſelfe when he was yet perfite, could not attaine to this, for hee was but a *liuing ſoule*; the ſecond

Adam

Adam was a *quickning Spirit*, 1. Cor. 15. And it is not in the power of nature to eleuate, and lift it ſelfe vp, to conceiue hope of beeing partakers, of the bleſſednesse of the life to come, to hope to bee made *partakers of the Diuine Nature*. 2. Pet. 1. and of the heauenly ſubſtance: if men hope for any ſuch thing, it is the ſpirit of God, that raiſeth them vp to it.

As the water can riſe no higher then nature will giue it leaue, and as the fire giueth heat onely within a certaine compaſſe, ſo the *Perfection*, which *Adam* had, was in certaine compaſſe, the light of nature that he had, did not reach ſo high as to ſtirre him vp to the hope of the bleſſednesse to come; that was without the compaſſe of nature, and comes by the ſupernaturall working of grace.

As wee are corrupt, it neuer commeth into our mindes, to hope for the felicity of the life to come; *For all the thoughts of mans heart are onely euill, and that all the day long. Gen. 6.*

That is true, which the Apoſtle witneſſeth of the Gentiles, Rom. 2.13. *That they by nature doe the things of the Law.* If wee vnderſtand it of morall duties (for the very light of nature doth guide vs to the doing of them.) But as the Prophet ſaith, Pſal. 16. 2. *My goodneſſe doth not extend to thee.* So whatſoeuer good thing wee doe, by the direction of naturall reaſon, it is without all reſpect of God, except hee enlighten vs before. Therefore in our Regeneration, not onely the corruption of our will is healed, but a certaine diuine ſparke of fire, and zeale of Gods Spirit is infuſed into vs, by

which

which, we are holpen to do thoſe duties of piety, which otherwiſe naturally wee haue no power to doe.

Now followes the qualificati-on of this generall negatiue ſen-tẽce. For where the Apoſtle hath ſaid; *Wee are not able to thinke any thing of our ſelues*, The Scripture recordeth diuers good purpoſes, that came into the hearts of Gods ſeruants. The Lord him-ſelfe ſaid of *Dauid*. *Whereas it was in thine heart to build an houſe to my name, thou diddeſt well in thinking ſo to doe*, 1.Reg.8.18.The Apoſtle ſaith of vnmaried folkes, *that they care for the things that belong to the Lord, how they may pleaſe the Lord*, 1.Cor.7.32.But the Apoſtle ſheweth, that if we haue any ſuch thoughts at any time, they do not proceed from vs

By which words the Apoſtle,

no doubt, maketh this distinction, that there are some things that come of *vs*, and are *of our selues*: againe there are other things, that come *from vs*, and yet are not of *vs*, that is from, and of our selues, that groweth in vs naturally.

That is said to be *from our selues*, but not *of our selues*, which is ingrafted in vs: It is the true Oliue, that *from it selfe*, and *of it selfe* yeeldeth fatnesse; and the wilde Oliue being ingrafted in it, doth *from it selfe* yeeld fatnesse, but not *of it selfe*, but as it is by insition made partaker of that fatnesse, which naturally is in the true Oliue. *Rom.* 11.

Figmenta cogitationis, are from, and of our selues; but if any diuine, and spiritual thoughts come into our hearts, the *Lord God is the Potter that frames them in vs*, Ier. 18. 6.

The

The Apoſtle ſaith, *Scio quod in me, hoc eſt, in carne mea, non habitat bonum.* Rom. 7. 18. But *ſinne dwels in mee*, v. 17. therefore ſinne, that dwels in vs, is *from vs*, and *of vs*, but the grace of Gods ſpirit, which dwels not in vs, but doth tarry gueſt-waies, is that, which is *from vs*, but not *of vs*.

Our Sauiour ſaith, *Luke*. 24. 38. *Why do thoughts ariſe in your hearts?* ſuch thoughts are *from vs*, and *of vs*; but thoſe thoughts, that come from the *Father of light*, Iam. 1. are *from our ſelues*, but not *of vs*.

All that we haue, by the ſtrength of nature, is ſaid to be *of our ſelues*, and *from our ſelues*, but the power, wherewith wee are endued from aboue, to the doing of heauenly, & ſpirituall things, is *of our ſelues*, but not *from our ſelues*, *Perditio tua ex te Iſrael*, Ho. 13. that is, *from vs*,

and *of vs*, *Tantummodo ſalus ex me*; that is, neither *of vs*, nor *from vs*.

The Apoſtle ſaith, 1. Cor. 15. *I perſecuted the Church*: that was *from himſelfe*, and *of himſelfe*; but, when he ſaith, *yet I laboured more then they all*, he corrected that, and ſaith, *yet not I, but the grace of God with me*: Becauſe that was *of himſelfe*, but not *from himſelfe*, but from the grace of God, which did co-operate with him.

Sinnes are *of our ſelues*, & *from our ſelues*, but not good actions. *Hoc piarum mentum eſt, vt nihil ſibi tribuunt*, this is the part of godly ſoules, that they attribute nothing to themſelues. *Aug.* It is dangerous to aſcribe too little to the grace of God, for then we robbe him of his Glory, but if we aſcribe too little to our ſelues, their is no danger: for whatſoeuer wee take

from

from our ſelues, it cannot hinder vs from being true Chriſtians: but if wee aſcribe that to the ſtrength of our owne nature, which is the proper worke of grace, then do we blemiſh Gods glory.

The affirmatiue part is, *our ſufficiency is of God.* So that albeit, in regard of themſelues he ſaid, *Who is ſufficient to theſe things?* yet, hauing ability from God, he is bold to ſay, *Omnia poſſum in eo qui me conſortat. Phil.* 4. 13.

The Apoſtle willeth *Titus* to chooſe *ſufficient men, ſuch as were able to exhort with wholſome doctrine.* Tit. 1. 9. That is, ſuch as God hath made able, ſo he ſpeaks of all in generall, that *God the Father hath made vs meete to be partakers of the inheritance of the Saints in light*, Col. 1. 12.

As none are meete, but ſuch as

are made meete, ſo there are none ἄξιοι, worthy, but ἀξιωθέντες, ſuch as are made worthy, *Luk.* 20. 21. The Apoſtle ſaith, *I was indeed to come to you, that ye might receiue a ſecond grace*, 2. Cor. 1. 15. Whereby he ſheweth that to bee true, which Saint *Peter* affirmeth, *That the grace of God is manifeſted* 1. Pet. 4. And ſo much wee are to vnderſtand, by the words of the Euangeliſt, when hee ſaith, *That from the fulneſſe of Chriſt, we receiued grace for grace.* Ioh. 1.

As *Noah* is reported to haue *found grace in the ſight of God*, Gē. 6. So many doe finde grace with God: firſt hee worketh grace in men, by the meanes of his word, when before they were void of grace, *The grace of God hath appeared to all, teaching them*, Tit. 2. 12. Alſo by the meanes of the croſſe, *Iob* 33. *Pſal.* 119. and by that hee worketh

worketh a ſecond grace that is *inherent*, whereby they are inabled, to do the duties of holineſſe.

In which reſpect, as hee is ſaid to giue grace. *Prou* 3. *Humilibus dat gratiam:* ſo we receiue grace, 2.*Cor*.6.1. After God by his ſpirit, hath thus enabled vs, wee are ſaid to be able, and meete, to doe thoſe things, which wee are commanded; ſo that, though our righteouſneſſe be but *menſtrualis iuſtitia*, *Iſay*. 64. hee will not reiect it: though our zeale in godlines, be but as *ſmoking flax*, or the *broken reed*, hee will not *quenſh*, nor *break* it. *Iſa*.42. & though the meaſure of our charity, exceed not the cup of cold water, yet we ſhal not *looſe our reward*. Math. 10. And though *the afflictions of this life, which we ſuffer for Chriſts ſake, bee not worthy of the glory that is to bee reuealed*, Yet, as the Euangeliſt

ſpeakes

ſpeakes, κατωξιωθησονται, *Luk.* 21. *For, if we ſuffer together with Chriſt, wee ſhall bee glorified with him.* Rom. 8.17.

So then, the ſumme of all commeth to this, where th'Apoſtle exhorteth, *Let vs haue grace*, Heb. 12. The queſtion is, from whence we may haue it? It is certaine wee haue it not *of our ſelues*, (for it is a diuine thing) therefore we muſt haue it from him, that is the *well* of grace. *Ioh.* 1.14. If we come to him, *out of his fulneſſe we ſhall receiue grace for grace.*

Hee is not a *Well* locked vp, but ſuch an one as ſtandeth open, that al may draw out of it, Therefore the Apoſtle ſaith, that the grace of God is χαρις προσφέρομεν 1. *Pet.* 1.13. And as *Salomon* ſaith, *bonus vir, haurit gratiam. Prou.* 12. 2.

The meanes to obtaine this grace at the hands of God, is by prayer

prayer; who hath promiſed to *giue his holy Spirit to them that aske it.* Luk. 11. And hauing receiued grace from God, wee ſhall likewiſe haue, *bonam ſpem per gratiam.* 2. Theſſ. 2. Hee hath promiſed that *thoſe that ſeeke, ſhall finde.* Math. 7.

If in humility wee ſeeke for grace from God, knowing that we haue it not, *of our ſelues,* wee ſhall receiue it from God, for hee *giueth grace to the humble,* 1. *Pet.* 5.

Seeing then, that, in vs there is no ability, ſo much as to *thinke* any thing, and all ability commeth from God, we are to learne from hence, that if God ſay, turne to mee and I will turne to you, wee muſt pray. *Conuert thou vs O Lord, and we ſhall be conuerted.* Lam. 4. If he ſay to vs, *make you cleane hearts,* Exech. 18. Becauſe that is not in vs; wee muſt

pray

pray: *Create in me a cleane heart, & renew a right ſpirt in me.* Pſa. 51. 10.

When Chriſt ſaith, *Beleeueſt thou this?* Ioh. 11: for as much as *faith is the gift of God*, Epheſ. 2. we are to pray with the Diſciples, *Domine, adde nobis fidem*, Lu. 17. 5. when the Apoſtle exhorteth, *perfecte ſperate.* 1. Pet. 1. 13. we ſhould ſay with the Prophet. *Lord my hope is euen in thee.* Pſal. 39. And where our duty is to loue, with all our hearts, becauſe wee cannot performe this, without the aſſiſtance of Gods Spirit, we are to pray, that *the loue of God may bee ſhed in our hearts, by the holy Ghoſt.* Rom. 5. 5.

The second Sermon.

IAMES 1.16.17.

Erre not my deere brethren.

Euery good giuing, and euery perfect gift, is from aboue, and commeth downe from the Father of lights; with whom is no variableneſſe, neither ſhadow of turning.

AS Saint *Paul* 2.Cor. 3.5. tels vs, *that we are not ſufficient to thinke a good thought, but our ſufficiency is of God.* So the Apoſtle ſaith, *It is God onely from whom euery good giuing, and euery perfect gift commeth:* And that wee ſhall erre, if wee either thinke, that any good thing, which wee enioy, commeth from

any

any other but from God, or that any thing elſe but Good proceedeth from him; ſo that as well the ability which man had by nature, as our enabling in the ſtate of grace, is from God. *He is the fountaine, out of whom* (as the Wiſeman ſaith) *wee muſt draw grace by prayer*, which is, *Situla gratiæ*, the coũduit or bucket of grace. Therfore hee promiſeth, in the old Teſtament, *To power vpon his Church, both the Spirit of grace and of prayer*, that as they ſue for grace, by the one, ſo they may receiue it in, by the other, *Zach.* 12. 10. Vnto this doctrine of the Apoſtle, in this place, euen thoſe, that otherwiſe haue no care of grace, doe ſubſcribe, when they confeſſe themſelues to be deſtitute of the good things of this life, and therefore cry. *Quis oſtendit nobis bona?* Pſa. 4.

As before the Apoſtle ſhewed that

that God is not the cauſe of any euill; ſo in this verſe he teacheth, there no good thing, but God is the author of it; If he be the fountaine of euery good thing, then he cannot be the cauſe of euill; for *no one fountaine doth out of the ſame hole, yeeld ſweete and bitter water.* Iam. 3. 11.

Secondly, if euery good thing be of God *onely*, then haue wee need to ſue to him by prayer, that from him wee may receiue that, which we haue not *of our ſelues.* Wherefore as this Scripture ſerues to kindle in vs the loue of God, for as much as he containes all good things that we can deſire; ſo it is a ſpeciall meanes to prouoke vs to the duty of prayer.

This propoſition hath two parts: firſt, an *Vniuerſall affirmatiue* in theſe words, *Euery good giuing*: ſecondly a *preuention*, for where

where it may bee obiected, that howſoeuer ſome good things come of God, yet euill things alſo may ſucceſſiuely come from him; euen as the heathens ſay, that *Iupiter* hath diuers boxes, out of which hee doth powre both good and euill. The Apoſtle preuenteth that obiection, and ſaith, *that with God there is no variablenes, nor ſhadow of changing*: So that as the meaning of theſe words in the Prophet Hoſea 13. 9, *Salus tua tantummodo ex me*, is both, that ſaluation is *onely* of God, and that *nothing elſe* but ſaluation commeth from him; ſo the Apoſtles meaning in theſe words is, both, that God is onely the cauſe of good, and that hee is the cauſe of *nothing elſe* but good, leaſt when wee are tempted vnto euill, wee ſhould make God the Author of all ſuch temptations.

The

The former part of the propoſition called *ſubiection*, is, *Euery good giuing, &c.* The latter part, called *prædicatum*, is, *deſcendeth from aboue.*

subjectum

Where the heathen call all vertues and good qualities which they haue, ἕξεις of *hauing*, the Apoſtle calleth them δόσεις & δωρήματα, of *giuing*, to teach vs that whatſoeuer good qualities is in any man, hee hath it not as a quality within himſelfe, but he receiueth it from without, as it is a gift.

Eſau, ſpeaking of the bleſſings beſtowed vpon him ſaith, *I haue enough*, Gen. 33. And the rich man *Luk.* 12. (*anima*) *ſoule thou haſt much good*, as though they had not receiued them from God; but the Saints of God ſpeake otherwiſe, *Iacob* ſaith, *theſe are the children which God hath giuen me*, Gen. 33. 5. Againe, when *Pilate* without

all respect of God, of whom the Apostle saith, *There is no power but of God*, Rom. 13. said, *Knowest thou not, that I haue power to crucifie and to loose thee?* our Sauiour said againe, *Thou shouldest not haue any power ouer mee, except it were giuen thee from aboue.* Ioh. 19.10.

The consideration hereof serueth to exclude our *boasting*, Rom. 3. That, *the Wiseman boast not of his wisedome*, Ier. 9. seeing wisedome, strength, and whatsoeuer good things we haue, it is the good gift of God, as the Apostle tels vs, *Quid habes, quod non accepisti?* 1. Cor. 4.

Secondly, this diuision is to be marked, that of the good things which come from God, some are called *Donationes*, others *Dona*: & to these two substantiues, are added two adiectiues, whereof one doth answere to the *giuings* of Gods

Gods goodneſſe, the other to the *gifts* of God aſcribeth *perfection.*

The firſt errour the Apoſtle willeth them to beware, is, that they thinke not that God is the cauſe of *any euill*, becauſe euery good thing commeth from him: the ſecond errour is; that they ſhould not conceiue this opiniõ, that the *maine benefites* are from God, and the *leſſer benefites* are from our ſelues; not ſo, for the Apoſtle tels vs, that as well, *euery good giuing, as euery perfect gift, is from aboue.*

That which the Apoſtle cals *Donatio*, is a tranſitory thing: but by *gift*, he meaneth that which is permanent and laſting.

Ioſeph is recorded to haue giuen to his brethren, not onely *corne, but victuals to ſpend by the way*, Gen. 45. 21. So by *giuing*, the Apoſtle here vnderſtandeth ſuch things as wee neede in this life,

while we trauell towards our heauenly country, but that which he calleth *gifts*, are the treasures which are laid vp for vs in the life to come; and thus the words are vsed in these seuerall senses.

Of things transitory the Apostle saith, *No Church delt with me in the matter of giuing. Phil.* 4.15. there the word is δόσις, but speaking of the good thinges that comes to vs by Christ, hee saith: *The gift is not as the fault.* Rom. 5. 16. where the word is χάρισμα.

By *Giuings* hee vnderstandeth, beauty, strength, riches, and euery transitory thing whereof wee stand in need, while we are yet in our iourney towards our heauenly country, such as *Iob* speakes of, *Dominus dedit, Dominus abstulit.* Iob. 1.21. By *gift* he meaneth the felicity that is reserued for vs after this life, the kingdome of heauen, that

that whereof our Sauiour ſaith, to *Martha: Luk.* 10. *Mary hath choſen the better part, which ſhal not be taken from her.*

That which is a ſtay to vs in this life, is δόσις, but *the things which neither eye hath ſeene, nor eare heard, all which are reſerued for them that loue God,* 1. Cor. 2. theſe are δωρήματα, and as well the one, as the other, come from God. So much wee are taught by the adiectiues that are ioyned to theſe words. *Giuings* are called *good*, and the *Gifts* of God are called *perfit*, In which words the Apoſtles purpoſe is to teach vs, that not onely the great benefites of the life to come, ſuch as are perfite, are of him; but that euen that good which wee haue in this life, though it bee yet imperfite, and may bee made better, is receiued from him, and not elſe where, *who*

doth deſpiſe little things? ſaith the Prophet. *Zach.* 4. 10.

God is the Author both of *perfite* and *good things*: as the Image of the Prince is to be ſeene as wel in a ſmall peece of coine, as in a peece of greater value; ſo we are to conſider the goodnes of God as well in the things of this life, as in the graces that concerne the life to come, yea euen in this; *To thinke that which is good*, 2. Cor. 3.

Of him are the ſmall things, as well as the great. Therefore our Sauiour teacheth vs to pray, not onely for that *perfite gift*: *vt adueniat Regnum*, but euen for theſe *leſſer good things*, which are but his *giuings*, namely, that he would *giue vs our daily bread.*

Vnder Good, is contained all *gifts*, both naturall, or temporall. Thoſe *giuings* which are naturall,

as

as to liue, to moue, and haue vnderſtanding, are good, for of thē it is ſaid, *God ſaw all that hee made, and lo all was good.* Gen. 1.

Of gifts temporall, the heathen haue doubted, whether they were good, to wit, riches, honour, &c. but the Chriſtians are reſolued that they are good, 1. *Ioh.* 3. So our Sauiour teacheth vs to eſteeme them, when ſpeaking of fiſh, and bread, hee ſaith. *If you, which are euill, can giue your children good things,* Luk. 11. And the Apoſtle ſaith. *Hee that hath this worlds good..* 1. Ioh. 3. For as *Auguſtine* ſaith, That is not onely good, *quod facit bonum, ſed de quo fit bonum*, that is not onely good that makes good, but whereof is made good, ſo albeit riches doe not make a man good alwaies; yet becauſe hee may do good with them, they are good.

The *gift* which the Apoſtle cals *perfite*, is *grace* and *glory*, whereof there is in this life the beginning of perfection, the other in the life to come, is the end and conſtancy of our perfection, whereof the Prophet ſpeakes, *Pſa.* 84.12. *The Lord will giue grace and glory.*

The Apoſtle ſaith, *Nihil perfectum adduxit Lex. The Law brought nothing to perfection.* Heb.7. that is by reaſon of the imperfection of our nature, and *the weaknes of our fleſh.* Rom.8.3.

To ſupply the defect that is in nature, grace is added, that grace might make that perfite which is imperfite.

The perſon that giueth vs this grace is Ieſus Chriſt, *by whom grace and truth came.* Ioh.1. And therefore he ſaith, *Eſtote perfecti ſicut Pater veſter cæleſtis perfectus eſt.*

eſt. Math. 5. and by this grace not onely our ſinnes are taken away, but our ſoules are endued with *inherent* vertues, & receiue grace and ability from God, to proceed from one degree of perfection to an other, all our life time, euen till the time of our death, which is the *beginning* and *accompliſhment* of our perfection, as our Sauiour ſpeakes of his death. Luk, 13.32.

In the latter part of the propoſition we are to conſider the *place, from whence*, & the perſon *from whom* we receiue theſe gifts, the one is *ſupernè*, the other, *a Patre luminum*, Now hee inſtructeth vs to beware of a third errour, that we looke not either on the right hand, or on the left hand, that we regard not the perſons of great men, which are but inſtruments of God, if wee haue any good from them, all the good wee haue it is

de ſurſum

de ſurſum, the thoughts of our hearts that ariſe in them, if they tend to good, are not of our ſelues, but infuſed into vs by the diuine power of Gods ſpirit, and ſo is whatſoeuer good thought, word, or worke, proceeding from vs. This is one of the firſt parts of diuinity, *Iohn Baptiſt* taught: *a man can receiue nothing, except it bee giuen him from aboue*, Ioh. 3.27. This was the cauſe of Chriſts aſcending into heauen, *Pſal.* 68. *Hee went vp on high*, and, *dedit dona hominibus.* and the Euangeliſt ſaith, *the holy Ghoſt* (which is the moſt perfit gift that can come to men) *was not yet giuen, becauſe Chriſt was not yet aſcended.* Ioh. 7.39. Therefore if wee poſſeſſe any bleſſing, or receiue any benefite, wee muſt not looke to earthly meanes, but to heauen.

The thing, which is here mentioned

tioned excludeth the fourth errour: we thinke that things come to vs by fortune, or cuſtomably: he ſaies not, that good things fall downe from aboue, but they deſcend, *& qui deſcendit, propoſito deſcendit.* Our inſtruction from hence is, that they deſcend from a cauſe *intelligent*, euen from God himſelfe, who in his counſell and prouiſion beſtoweth his bleſſings as ſeemeth beſt to himſelfe: for as the heathen man ſpeakes, God hath, *ſinum facilem*, but not *penſoratum*, that is a lappe, eaſy to receiue and yeeld, but not bored through, to let things fal through without diſcretion.

When the Prophet ſaith, *Tu aperis manum.* Pſal. 145. 15. He doth not ſay that God lets his bleſſings droppe out of his fingers. Chriſt when hee promiſed to his Diſciples to ſend the Comforter, ſaith

Ego

Ego mittam eum ad vos. Ioh. 16. 7. Whereby hee giueth them to vnderſtand that it is not by caſualty, or chance, that the holy Ghoſt ſhall come vpon them, but by the deliberate counſell of God; ſo the Apoſtle ſpeakes, *of his owne will begat hee vs, by the word of truth.*

The perſon from whom, is the father of lights. The heathens found this to bee true, that all good things come from aboue, but they thought that the lights in heauen are the cauſes of all good things, therefore is it that they worſhip the Sunne, Moone, and Starres. *Iames* ſaith. *Be not deceiued, all good things come not from the lights, but from the Father of lights.* The naturall lights were made, *in miniſterium cunctis gentibus*, Deut. 4. and the Angels, that are the intellectuall lights, are appointed

pointed to do ſeruice vnto the Elect. Heb. 1. 13.

It is the Father of lights, that giueth vs all good things; therefore he *onely* is to be worſhipped, and not the lights, which he hath made to our vſe.

God is called the Father of *lights*, firſt in oppoſition to the lights themſelues, to teach vs, that the lights are not the cauſes of good things, but hee that ſaid, *fiat lux*, Gen. 1. Secondly in regard of the *emanation*, whether we reſpect the Sunne beames called *radij*, ſhining in at a little hole, or the great beame of the Sunne, called *Iubar*, he is author of both, and ſo is the cauſe of all the light of vnderſtanding, whether it bee in ſmall, or great meaſure: Thirdly, to ſhew the nature of God: nothing hath ſo great aliance with God, as *light*, *The light maketh all things*

things manifeſt. Ephe.5. and *the wicked hate the light, becauſe there workes are euill.* Ioh.3. But God is the Father of lights, becauſe as out of light commeth nothing but light, ſo *God is the cauſe of that which is good.* Prou.13.

Againe, light is the cauſe of goodneſſe, to thoſe things that are good of themſelues; *It is a pleaſant thing to behold the light.* Eccle.11. On the other ſide; howſoeuer good things are in themſelues, yet they affoord ſmall pleaſure, or delight, to him that is ſhut vp in a darke dungeon, where he is depriued of the benefite of light. So God is the Father of lights, for that not only all things haue there goodneſſe from him, but becauſe he makes them good alſo.

Light is the firſt good thing that God created for man, *fiat lux,*

Gen.

Gen. 1. But God is the Father of lights, to ſhew that he is the firſt cauſe of any good thing, that can come to vs.

Againe, becauſe he is that onely cauſe of the viſible light, which at the firſt hee created, and alſo of that ſpirituall light, whereby he ſhineth into our hearts, by the light of the Goſpell. 2. Cor. 4. The Apoſtle ſaith of the whole Trinity, *Deus lux eſt.* 1. Ioh. 1. 5. More particularly Chriſt ſaith of himſelfe, *Ego ſum lux mundi.* Ioh. 8.

The holy Ghoſt is called *light*, where he is repreſented by the *fiery tongues*, Act. 2. 3. The Angels are φλογὲ πυρὸς, *Heb.* 1. 7. *Dauid* alſo, as a ciuill Magiſtrate, was called, *the light of Iſrael* 2. Sam. 21. 17. Eccleſiaſticall Miniſters are called *light*. *Vos eſtis lux mundi. Mat.* 5. and not onely they, but the people

ple that are of good conuerſation are ſaid to ſhine, *tanquam luminaria in mundo.* Phil. 2. All theſe *lights* haue there beeing from God, and for this cauſe he is worthily called, *lux mundi,* and *the father of lights*; againe, this name is oppoſed vnto darkneſſe, *God is light, & in him there is no darknes,* 1. Ioh. 5. 5. Therefore the ignorance of our mindes is not to be imputed vnto him. *He is the light that lightneth euery one.* Ioh. 1. 9. and *cannot bee comprehended of darkneſſe*: Therefore it is not long of him, that wee, through ignorance, are ſaid to *ſit in darkneſſe,* and *in the ſhadow of death,* this comes of the diuell, the *Prince of darkneſſe, who blindeth mens eyes.* 2. Cor. 4. God is the Father of lights.

Secondly, he is ſo called to diſtinguiſh him from heate.

The

The lights which we make for theſe priuate vſes, doe not onely giue light, but heat alſo; but God giueth light without heat, wherefore ſuch as are of a fiery ſpirit, as the Diſciples that ſaid, *Shall wee command that fire come downe from heauen, and conſumme them?* are not like God. Chriſt is called the *day-ſtarre*, not the dog-ſtarre. 2. *Pet.* 1. God is ſaid to haue *walked in the coole of the day*, not in the heat of the day, *Gen.* 3. 8. When God would ſpeake to *Eliah*, he ſhewed himſelfe neither in the *ſtrong wind, nor in earth-quake, nor in fire, but in a ſmall ſtill voyce.* 1. Reg. 19. 12. To teach men, that, if they will bee like God, they muſt bee of a meeke and quiet ſpirit. Hee is ſaid to dwell in the light. 1. *Tim.* 6. not that he is of a hot fiery nature, as our lights are, but becauſe hee giueth vs the light of knowledge.

In reſpect of the number, he is not called the Father of one light, but *Pater luminum*. It was an imperfection in *Iacob*, that hee had but one bleſſing, Gen. 27. God is not the cauſe of ſome one good thing, but as there are diuers ſtarres, *and one ſtarre differeth from another in glory*. 1. Cor. 15. ſo as wee receiue many good things, and of them ſome are greater then others, ſo they all come from God, who is the Author and fountaine of them all.

Our manifold imprefections are noted by the word *tenebræ*, which is a word of the plurall number, and in regard therof it is needfull, that God, in whom wee haue perfection, ſhall not bee *pater luminis*, but *pater luminum*. Our miſeries are many, therefore that hee may deliuer vs quite out of miſeries, there is with the

Lord

Lord *Copiosa redemptio.* Psal. 130. The sinnes which wee commit against God are many; therfore he is the Father, not of one mercy, but *pater miserecordiarum*, 2. Cor. 1. The Apostle *Peter* tels vs, that the mercy of God is *multiformis gratia.* 1. *Pet.* 4. So that whether we commit small sinnes or great, we may be bold to call vpon God for mercy, *According to the multitude of thy mercies, haue mercy vpon mee*, Psal. 51. For as our sinnes do abound, so the mercy of God, whereby hee pardoneth and is inclined to pardon vs, is *exuberans gratia*, Rom. 5.

The *darkenesse* that wee are subiect to is manifold, there is darkenesse inward, not onely in the vnderstanding, *Ephe.* 4. where the Gentiles are said *to haue their cogitations darkned*, but in the heart, whereof the Apostle speaketh,

Hee that hateth his brother, is in darkneſſe. 1. Ioh. 2.

There is the darkneſſe of tribulation and affliction, whereof the Prophet ſpeaketh: *Thou ſhalt make my darkneſſe to be light.* Pſal. 18. and the miſery which the wicked ſuffer in the world to come, which our Sauiour calleth, *vtter darkneſſe,* Math. 22. God doth helpe vs, and giue vs light in all theſe darkneſſes, and therefore is called the Father of lights.

As the Sunne giueth light to the body, ſo God hath prouided light for the ſoule, and that is firſt the *light of nature,* which teacheth vs, that this is a iuſt thing, *ne alij facias quod tibi fieri non vis;* from this light wee haue this knowledge, that we are not of our ſelues, but of another, and of this light the Wiſeman ſaith. *The ſoule of man is the candle of the*

Lord

Lord. Prou. 20. 27. They that reſiſt this light of nature are called, *rebelles Lumini.* Iob. 24. with this light *euery one that commeth into this world is inlightned.* Iohn 1. 9. Howbeit this light hath caught a fall, as *Mephiboſheth* did, and thereupon it halteth, notwithſtanding, becauſe it is of the bloud royall, it is worthy to bee made of.

Next, God kindleth a light of grace by his word, which is, *lux pedibus*, Pſal. 119. and *lux oculis*, Pſal. 19. and that wee may bee capable of this outward light, hee lightneth vs with his ſpirit, becauſe the light of the law ſhined but darkely; therefore hee hath called vs into the light of his Goſpell, which is his *meruailous light*, 1. Pet. 2.

Hee lighteth the outward darkneſſe of affliction, by miniſtring

comfort, *there ſpringeth vp light for the righteous, and ioyfull gladnes for ſuch as are true of heart.* Pſal. 97.11. *In the multitude of my ſorrowes, thy comforts haue refreſhed my ſoule.* Pſal. 94. Hee giueth vs *euerlaſting conſolation*, and *good hope through grace.* 2. *Theſſ.* 2. And that wee ſhould not bee caſt into vtter darkeneſſe, he hath made vs, *meete to bee partakers of the inheritance of the Saints in light, yea he hath deliuered vs from the power of darkneſſe, and hath tranſlated vs into the kingdome of his beeloued ſon.* Col. 1.12.

Of theſe things it followeth: firſt, if all good things be *gifts*, we may not boaſt of them; if they come from God, wee may not forget him, from whom wee receiue them.

Secondly, becauſe *Gifts* are rather *Commendata, quam data*, becauſe there

there is, λογος της δόσεως, *Phillip.* 4. Seeing God will come, and *take account of the Talents. Math.*25. Wee muſt neither *waſt-fully miſpend them*, Luk. 16. nor haue them *without profite.* Math. 25. *Vt creſcit donũ ſic creſcat ratio donati.*

Thirdly, ſeeing they come from aboue, wee muſt not bee like blind moles, nor as ſwyne grouelling vpon the earth, which eate the accornes that fall from the tree, and neuer looke vp, but it may teach vs to looke vp; *Surſum cor, qui habes ſurſum caput.*

Fourthly, ſeeing God is *Pater Luminum*, wee muſt walke as *Children of light.* 1. Theſſ. 4. For *we are not darkeneſſe, but light.* Ephe.5.

Fiftly, ſeeing God hath diuers good things in his hand to giue, wee muſt deſire to receiue them from him by prayer.

The third Sermon.

MATH. 7.7.

Aske, and it shall be giuen you; seeke, and yee shall finde: knocke and it shall be opened vnto you.

AFter the consideration of our owne vnability, mentioned by Saint *Paul.* 2. *Cor.* 3. And the examination of the manifold goodnesse of God, from whom, as Saint *Iames* saith, *euery good giuing, and euery perfite gift commeth:* Because we see that of our selues we cannot so much as thinke any good, and yet that from the *Father of lights* we may receiue that grace which shall inable vs to do all things; Now it fol-

followeth by good order, that we repaire to God for that power, which wee haue not of our ſelues. Chriſt will not haue *holy things giuen to dogges*, nor *pearles caſt to ſwyne*, that is to ſuch as make no account of them, and therefore if we eſteeme of the grace of Chriſt, or make any reckoning of it, wee muſt come to him for it; now we cannot come to God, but by prayer, as *Auguſtine* ſaith, *Non paſsibus, ſed precibus, itur ad Deum: & nuncius noſter oratio eſt, quæ ibi mandatum noſtrum peragit, quo caro noſtra peruenire nequit*: It is not with paſes but with prayers we go to God; and our meſſenger is prayer, which there doth our errand where our fleſh cannot come. Therefore Chriſt ſaith: *do not waite as ſwyne, till the grace of God bee caſt vnto you, but if you will haue it, aſke, & it ſhal be giuen to you.*

The

The tenor of this Scripture hath this coherence, firſt, knowing our owne inſufficiency, & the gooodneſſe of God, from whom euery *good thing* commeth, preſently wee with with our ſelues that hee would admit vs to bee ſuiters vnto him. Therfore Chriſt in the word *Aſke*, tels vs, that God hath his Courts of requeſts, that we may be bold to put vp our ſupplications.

Secondly, whereas earthly Princes may perhaps affoord a good countenance, but will not grant the thing that is ſought for at their hands; Chriſt ſaith, that, *the Father of lights*, is not onely affable, but liberall; ſo that albeit we be not onely *duſt and aſhes, and therefore vnworthy to pray to God*, Gen. 18. But alſo wretched ſinners vnworthy to bee heard, becauſe as the blind man ſaith, *pecca-*

tores

tores non exaudit Deus. Ioh.9. Yet *hee will not caſt out our prayers, nor turne his mercy from vs.* Pſal.66. 18. But if *wee aſke, it ſhall bee giuen.*

Thirdly, that wee ſhould not thinke, that as in the world there are many ſuiters but few obtainers; ſo howſoeuer all do pray vnto God, yet wee are not in the number of thoſe that ſpeed; therfore Chriſt addeth, *Whoſoeuer aſketh, receiueth: whoſeuer ſeeketh findeth: and to him that knocketh, it ſhall be opened:* No vnworthines of our owne can exclude vs from the mercy of God, for hee receiueth the prayer, not onely of the *publican*, Luk.18. but of the *prodigall ſonne*, Luk.15. and promiſeth mercy to the *theefe hanging on the croſſe*, Luk.23, if at the laſt houre he ſeeke it by prayer.

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Of theſe two verſes there are three

three parts, first a *precept*, *petite*, *quærite*, *pulsate*: aske, seeke, knocke: secondly, a *promise*, it shall bee giuen, yee shall finde, and it shall be opened: thirdly, an *enlargement* of the promise, which is made not only to such as are of iust and holy conuersation, but to sinners; *For whosoeuer asketh receiueth.*

As on Gods behalfe wee see first his affability: secondly his liberality: thirdly, the largenesse of his liberality: so on our owne parts we are taught, first, that wee may boldly powre out our desires before God: secondly, wee may conceiue hope to be heard in the thing wee craue: thirdly, not an vncertaine hope, confounded through our owne vnworthines; *For whosoeuer asketh receiueth*, and as Christ speaketh: *Him that commeth to me, I will in no wise cast out.* Ioh. 6. 37.

In

In the precept foure things are to be conſidered: firſt, the *neceſſity*: ſecondly, the *vehemency*, ſignified by a three-fold petition, which implieth an inſtancie, as *Salomon* ſpeakes: *haue I not written three times to thee?* Prou.22.20. thirdly, the *cohærence* of theſe three termes, asking, ſeeking, and knocking: fourthly, the *diſtinguiſhing of them.*

Touching the firſt, the example of our Sauiour might bee a ſufficient motiue to ſtirre vs vp to prayer, who *in the morning very earely before day went into a ſolitary place, and there prayed,* Mark.1.35. and in the euening, prayed himſelfe *alone in the mountaine,* Mat.14.23.

Secondly, whereas he ſetteth downe a *forme* of prayer, *Math.6.* Hee ſheweth that prayer is *neceſſary*, but when vnto both hee addeth

deth a precept, wee may not thinke any longer it is a matter *indifferent*, but of *neceſsity*, a commandement is a thing obligatory. So when Chriſt commands vs to pray, hee doth not leaue it as a thing in our owne choyce; but binds vs to the performance of it, for prayer is not onely required as a thing ſupplying our neede, (for when wee feele want we need not bee prouoked to prayer;) the bruit beaſts themſelues beeing pinched with hunger, do *ſeeke their meate* at *God*, Pſal. 107. and *the rauens call vpon him for food* Pſal. 147. but it is required as a part of Gods ſeruice. *Anna* beeing in the Temple, *ſerued God by prayer*, Luk. 2. 37. By prayer the Apoſtles performed that ſeruice to the Lord, which the Apoſtle cals λειτουργία, *Acts* 13. 1. Therefore ſo oft as wee reſort to the houſe

houſe of God, to put vp our petitions to God, then we doe him ſeruice *properly*, and not onely when we are preſent at a Sermon, for then God rather ſerueth vs, and attends vs, and entreats vs by his Miniſters *to bee reconciled to him.* 2. Cor. 5.

As prayer is a part of Gods worſhip: ſo the neglect of prayer is a ſinne, as one ſaith, *peccatum non orandi.* Therefore the Prophet among other ſinnes wherewith he chargeth the wicked, reckoneth this to be one, that *they cal not on the Lord,* Pſal. 14.9. The neglect of this duty was the beginning of *Sauls* fall, as all the fathers interprete that place. 1. *Sam.* 14.19. where it is ſaid, that, *Saul commanded the Prieſt to with-draw his hand from the Arke.* For this hath bene commanded euer from the beginning, that wee ſhould

pray

pray vnto God; not onely in the *law of nature*, Iob.8.5. But alſo in the *law of Moſes*, Deut.10.12.

In the time of the law a ſpeciall part of the ſeruice, which the people performed to God, was the offering vp of incenſe, and therefore the Prophet *compareth prayer to incenſe*, Pſal. 14. 1. And it is moſt fitly reſembled to incenſe, for the vſe of incenſe was to ſweeten thoſe places which are vnſauory: Euen ſo the wicked imaginations, and vnchaſt thoughts of our heartes, which yeeld a ſtinking ſmell in the noſtrils of God, are ſweetned by no other meanes then by prayer: and therfore to ſhew how the one is reſẽbled by the other, it is ſaid, that *while the incenſe was a burning, the people were without vpon their knees in prayer*, Luk. 1.10. neither was it a thing vſuall in the law only

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ly, but alſo in the Prophets. *Call vpon mee.* Pſal. 50. *& aperi os tuum, & implebo.* Pſal. 81.

Touching the effect and fruit whereof it is ſaid, *Whoſoeuer calleth on the name of the Lord, ſhall be ſaued*, Ioel. 2. Secondly, albeit God haue litle commandements, as Chriſt ſpeakes *Math.* 5. *Hee that breakes one of theſe little commandements*: Yet this, touching the duty of prayer is not a ſlight commandement, but of great inſtance, and ſo much wee are to gather from hence, that Chriſt is not content once to ſay, *Aſke*; but repeates it in three ſeuerall termes: *aſke*, *ſeeke*, *knocke*; which as *Auguſtine* ſaith, ſheweth *inſtantiſſimam neceſſitatem.*

From the vehemency of this commandement we are to conſider theſe three things: firſt, it lets vs ſee our *want and need*, in

that wee are willed to *aske*: ſecondly, by *ſeeking*, Chriſt doth intimate thus much to vs; that we haue *loſt* our ſelues: thirdly, in that hee would haue vs to *knocke*, hee would haue vs to learne that we are as men *ſhut out of the preſence of God, and his kingdome, where is the fulneſſe of ioy, and pleaſure for euer.*

The firſt ſheweth man what is the miſery of his eſtate, in regard whereof hee is called *Enoch*: ſecondly, his blindneſſe, which is ſo great, that when he doth pray, he aſketh *he knowes not what*, Mat. 20. If hee would pray, he knowes not how to pray; for which cauſe the Diſciples deſire Chriſt *to teach them*. Luk. 11. Their blindneſſe is ſuch as they know not the way to come to the Father, as *Thomas* confeſſeth. *Ioh.* 14.5. Thirdly, it ſheweth our ſlothfulneſſe in ſeeking

king our owne good, which appeareth herein, that wee haue need to haue a commandemẽt giuẽ vs to ſtir vs vp to pray to God.

The third thing in the precept is the *dependance* of theſe three words, *petite, quærite, pulſate.* For there is no idle word in Gods booke. Therefore as they that haue to do with Gold, will make no waſt at all, but gather together the leaſt parings: ſo wee muſt eſteeme preciouſly of Gods word, which is more precious then gold. Wee muſt bee gone hence, and there is a place whether we deſire all to come, which we cannot do, except we knocke: and becauſe we know not at what dore to knocke, therefore wee muſt ſeeke the dore, But we haue no will nor deſire to ſeeke, therefore Chriſt willeth in the firſt place that we *aſke it*, and the thing

that we muſt aske, is the ſpirit of grace, and of prayer: and if wee aske it, then ſhall wee haue ability and power, not onely to ſeeke the dore: but when wee haue found it, to knocke at it.

Fourthly, as theſe words depend one vpō another, ſo they are to be *diſtinguiſhed* one from another: they that are ſuitors for any earthly benefite, do occupie, not onely their tongue in ſpeaking, but their legges in reſorting to great perſons: they that ſeeke do occupy not onely their legges, in going vp and downe, but their eyes to looke in euery place; and they that knocke, as they vſe other members, ſo eſpecially they vſe their hands, But when our Sauiour enioyneth vs the vſe of prayer, he expreſſeth it not in one word, but in three ſeuerall termes to teach vs, that when wee come

to

to pray to God; the whole man muſt bee occupied, and all the members of the body imployed in the ſeruice of God; for Chriſt will not haue pearles caſt vnto ſwyne; and wee may not looke to haue the gifts of God *caſt into our mouthes*: but if wee will obtaine, we muſt firſt, *open our mouthes to aske it*. Pſal. 81. ſecondly, they are not ſo eaſily found, as that wee ſhall ſtumble vpon them: but we muſt ſeeke diligently, *with the lifting vp of our eyes*. Pſal. 120. *And to God that dwels in the heauens*. Pſal. 123. Thirdly, becauſe the dore is ſhut and locked vp, therefore wee muſt knocke, for which end we are willed, *To lift vp our hands with our hearts to God which is in heauen*. Lam. 3.

The lifting vp of our hands is that which the people call the *Euening ſacrifice*, Pſal. 141. As the

body, ſo alſo the ſoule may not bee idle, but occupied with theſe three vertues: firſt, it muſt *petere*, which noteth *confidence* and *truſt*, ſecondly, *quærere*, which ſignifies *diligence*: thirdly, *pulſare* which implyeth *perſeuerance*: If wee ioyne theſe three vertues to our prayer, doubtleſſe wee ſhall be heard.

As the 2 cauſe of our life here is, *ſudor vultus*: (for we liue *arando, ac ſerendo*) by plowing, and ſowing, ſo the ſecond cauſe of our liuing is another *ſudor vultus*; which conſiſteth in *asking, ſeeking, knocking*: As in the ſweate of our browes we eate the bread that feedes our bodies, ſo by theſe ſpirituall paines and endeauours wee come to the bread of life, which feedeth our ſoules eternally.

Now if wee aske that queſtion

that

that is made *Iob.*21.15. *What profite ſhall we haue if we pray vnto him?* It is certaine that God hauing created vs, may iuſtly command vs: but hee doth not onely conſtraine vs to pray by his commandement, but allure vs thereunto by his promiſe: hee ſaith, if wee aske the life of grace, wee ſhall obtaine it, if wee ſeeke it, we ſhall finde it: thirdly, hauing found the way, we ſhall *intrare in gaudium Domini, enter into our maiſters ioy*, Math.25.

If we aske, we ſhall haue grace, whereby it ſhall appeare, we haue not receiued *our ſoule in vaine*, Pſal.24. ſecondly, ſeeking we ſhall finde the helpe and aſſiſtance of Gods ſpirit, ſo that wee ſhall not receiue *grace in vaine*, 2.Cor.6. thirdly by knocking, the way of entrance ſhall be opened vnto vs, ſo that *our labour ſhall not bee in*

vaine in the Lord. 1. Cor. 15. as *Aug.* ſaith, *non dicitur quid dabitur.* Chriſt nameth not what ſhall bee giuen to you: to let vs know that that gift is a thing *ſupra omne nomen*, aboue all that can be named.

It is as great a gift as an earthly Prince can giue to promiſe *halfe his kingdome*, Mar. 6. 23. but God hath promiſed not halfe his kingdome, but all his kingdome, we ſhall receiue of God, not onely *whatſoeuer wee deſire*, (For *deſiderare noſtrum*, as one ſaith, is not *terminus bonitatis Dei*, our deſire is not the limit or bounds of Gods goodneſſe) *but aboue all wee can aſke or thinke.* Ephe. 3.

In the confidence of this promiſe the Saints of God in the time of their miſery fly vnto God by prayer, as their onely ready helpe. In the dayes of *Enoch*, which were full of miſeries and troubles

troubles, men *beganne to call vpon the name of the Lord.* Gen.4.26. and *Abraham* in euery place where hee came, beeing departed out of his owne country, and liuing in exile, *built an Altar and called on the name of the Lord.* Gen.12.8. *Dauid* ſaith that his onely remedy which hee vſed againſt the ſlaunder and iniuries of his enemies, ſtood herein, that *hee gaue himſelfe to prayer.* Pſal.109. *Ioſaphat* being beſieged with enemies on euery ſide, vſed this as a bulwarke againſt them. *Lord we haue no power to with-ſtand this great company that are come againſt vs, and wee know not what to do, but our eyes are towards thee.* 2.*Chron.*20. The like comfort did *Ezechiah* find in prayer, both when *Senacherib* threatned his deſtruction, and in his ſickeneſſe: and it is indeed the citty of refuge, whether the godly in

all

all times haue vſed to flie for ſafe-gard from their miſeries. It is *rete gratiarum, & ſitula gratiæ,* the *net of graces, and bucket of grace.* Prou. 12.2. by which a good man draweth the grace of God.

The ſpeciall gift that wee can deſire of God is Chriſt himſelfe, who is *Donum illud Dei.* Ioh.4. Now foraſmuch as indeed nothing can bee a greater benefite, then to enioy the preſence of God, as the Prophet ſaith, *Whom doe I deſire in heauen but thee?* Pſal. 73. and *Phillip* ſaith. *Oſtende nobis patrem, & ſufficit. Shew vs the Father and it is ſufficient* Ioh. 14. We are to conſider how we may come to it.

Chriſt ſaith, *I am the way,* Ioh. 14. *& ego ſum oſtium.* Ioh. 10. If he bee both the way and the dore then no doubt but if God beſtow Chriſt on vs, wee ſhall both finde the

the way to God, and enter into his kingdome, by Christ, who is the dore: for the obtaining of this gift we must be instant with God in prayer, which if we do, hee will giue vs that we aske: therefore *Augustine* saith, *Domine cupio te, da mihi solum te, aut non dimittam te. Lord I desire thee, giue mee thee alone, or else I will not let thee go.*

In the third place our Sauiour enlargeth the promise, least wee should doubt that God will not heare all manner of persons, that pray to him, or that hee will not grant all their suites, therefore in regard of the persons, Christ saith, *Quisquis, whosoeuer asketh, receiueth*, whosoeuer ioyne these three vertues in their prayer, *Confidence, Diligence, Perseuerance*, and occupy all the parts of their body in this seruice of God, they shall be sure to receiue the thing they aske,

aske, for the promiſe is made only to them that performe Gods commandement, *petenti dabitur*, we muſt aske and we ſhall haue it: for God vſeth not to *caſt holy things vpon them that make no reckoning of them*. Mat. 7.

Touching the things themſelues, Hee that is the truth hath ſaid, *Whatſoeuer you aſke my Father, in my name he will giue it you.* Ioh. 16. Therefore it is impoſſible hee ſhould lye, eſpecially when hee confirmeth it with an oath, as in that place, *Verily, Verily, I ſay vnto you, whatſoeuer you aske the Father in my name he will giue it you.* But wee muſt take heed what wee aske: we may not αἰτεῖν ἀνευ αἰτίας aske without a cauſe. If wee aske any thing *according to his will* hee heareth vs. 1. *Ioh.* 5. Therefore our prayers muſt bee grounded vpon ſome iuſt cauſe: wee may not aske

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any childiſh petition of God, for hee will reuert them. If wee like children aske we know not what, we cannot aſſure our ſelues to be heard, for vnto ſuch prayers he anſwereth, *Yee aſke you know not what*, Math. 20. Much leſſe will he grant hurtfull petitions.

As he is our Phyſition, he will not giue vs cold drinke when wee are ſick of an ague, though we cry for it neuer ſo much. They that aske *vengeance* of God, & would haue him to be the executioner of their wrath, *ſhall not bee heard*, Prou. 26. 13. but *their prayer is turned to ſinne.* Pſal. 109. So farre is it from the ſeruice of God.

If the child aske fiſh, the father will not giue him a Scorpion, no more will God heare vs in thoſe things which we aske of him, if hee know they will be hurtfull.

He onely is wiſe, and knoweth what

what is good for vs, and if we receiue not the thing which we aske, yet he (as *Ierome* ſaith) *non accipiendo accepit*, in not receiuing he hath receiued. Chriſt ſaith not, aske, and ye ſhal receiue the thing ye aske, but *aſke and it ſhall bee giuen vnto you*, that is the thing that you deſire. Wee all deſire thoſe things that be good, though outwardly we are not able to diſcerne what is good, but God our heauenly Father, as he knoweth beſt what is good for vs, ſo he wil giue vs good things, though we be not able alwaies to aske that which is good for our ſelues.

Secondly, we muſt pray in ſuch manner and forme, as hee requireth, God doth heare vs many times euen, *quando petimus malum*: in as much as he doth not giue vs the hurtfull things, which we ignorantly aske. But hee will not heare

heare vs, *cum petimus malè, yee aſke and receiue not, becauſe yee aſke amiſſe.* Iam,4. Therefore we muſt beware how we ſtand affected at the time of prayer: if wee pray coldly, without any great deſire to attaine the thing we aske; we aske like ſwine, that eſteeme not of pearles, but trample them vnder their feet. If *wee draw neere with our lippes, but our hearts be far from God.* Eſa.29. then it is not like we ſhall be heard, If we pray as *Peter* and the other Diſciples, who being *heauy with ſleepe*, asked they knew not what. *Luk.9.32.* we cannot receiue the truth. But if as *Moſes* ſpeaks, we *ſeek the Lord with all our heart.* Deut.4.29. If we do with *Paul*, *orare ſpiritu, & orare mente.* 1. Cor.14. then wee may conceiue hope to be heard, for the commandement to aske is giuen *Cordi, non pulmoni*, to the heart not

not to the lungs, *Id quod cor non facit non fit*, that which the heart doth not is not done.

Secondly, touching the manner, as with *feruency*, so wee must pray with *reuerence*, not hauing our heads couered, as wee see many do: which behauiour how rude and vnbeseeming it is, we may eaeasily discerne, as the Prophet speakes, *Offer this kind of behauiour to thy Lord or Maister, and see whether he will accept it?* Mal. 1.

If thou, hauing a suite to an earthly Prince, darest not speake but vpon thy knees with all submission; how much more ought we to reuerence the Lord God, in comparison of whom all the Princes in the earth are but *Crickets and Grashoppers*, Esa. 40. Therefore the manner of our prayer to God must bee in all reuerence.

Salomon prayed vpon his knees. 2.*Chron.*6. *Daniel* fell downe vpon his knees. *Dan.*6. So did Saint *Peter. Acts* 9. So *Paul. Ephe.*3.14. And not onely men vpon earth, but the glorious ſpirits in heauen caſt themſelues and their crownes downe before him that *ſits vpon the throne*, Apoc. 4. Yea Ieſus Chriſt the Sonne of God fell downe vpon his knees and prayed to his Father.*Luk.* 22. *& exauditus propter reuerentiã*.Heb.5.So did *Paul* ſerue God μετὰ πάσης ταπεινοφροσύνης, *Acts* 20.19.Secondly, if we would obtaine any thing at Gods hand, wee muſt not onely aske it, but ſeeke for it. Hee that hauing prayed, ſits ſtill without adding his endeauour, ſhall not receiue the thing he prayes, for hee muſt not onely *orare*, but *laborare*, *pro quibus enim orandum*, *pro ijs laborandum eſt*: to this end the Apo-

ſtle would haue vs to *pull vp our faint hands and weake knees*, Heb. 12. And when wee haue asked grace, we muſt be carefull that we our ſelues bee not wanting vnto grace, as well as we were carefull that grace ſhould not be wanting vnto vs.

This diligence is noted in the word *petite*, which as it is vſed in the firſt place, ſo alſo it ſignifieth to go to, or to hit, and knocke: ſo that it containeth all the three vertues that are required vnto prayer, but for our inſtruction our Sauiour hath expreſſed them in three ſeuerall termes.

Thirdly, hauing found the *way*, we may not reſt there, there is a *dore* whereby wee muſt enter, and that ſhall not ſtand open for vs againſt we come, we muſt knocke at it. It pleaſeth God to *entreate vs*. 2. Cor. 5. *to ſeeke and finde vs*, when

when we are loſt, Luk. 15. *He ſtandes and knockes at our dore.* Apoc. 3. Therfore as *Moſes* ſpeaks in Deut. *wee are to conſider what he doth require at our hands.*

The ſeruice that we owe him, is likewiſe to entreate him, to ſeeke for grace of him, to knocke continually, till he open the gate of his mercy. If God heare vs not ſo ſoone as wee aske, wee may not ceaſe to knocke, as *Saul* did, who *becauſe that God anſwered him not neither by dreames, nor by vrim, nor Prophet, aſked counſell of a witch*, 1. Sam. 28. *Importunitie* as our Sauiour ſpeakes *Luk.* 11. is a meanes whereby often times men obtaine their ſuites. The vniuſt Iudge will be content to heare the widdowes cauſe at length, euen becauſe hee would be rid of cumber: if ſhe be earneſt with him, ſhee ſhall at laſt obtaine her ſuit by importunity:

So howsoeuer God bee not inclined to doe vs good, and haue his eares open to our prayers, yet hee is much delighted with our importunate suites.

If the vniust Iudge that neither feared God, nor reuerenced man, may be ouercome with importunate suite, much more will God reuenge them which giue not ouer their suites, but *cry to him night and day. Luk.* 18. Let vs not bee weary of well doing; for in due season we shall reape, if we faint not.

These conditions being performed that we *seeke in the desire of our heart and in humility*: secondly, that we be not *wanting to grace, but worke with it:* thirdly, if we do it with *continuance, not giuing ouer,* then wee shall finde it true, which Christ saith, *omnis qui petit accipit.*

The summe is, as when God said

ſaid, *ſeeke yee my face*, *Dauid* anſwered, *thy face O Lord I will ſeeke*, Pſal. 27. So when Chriſt ſaith to vs *aſke*; our anſwere muſt be; wee will, at leaſt diſpoſe our ſelues thereunto, eſpecially ſeeing hee doth not onely *præire exemplo*; but *dicere vt petas*, ſeeing he doth not onely by his commandement, *permittere*, but *præcipere vt petas*.

Laſtly, ſeeing by his promiſe he doth not only allure thē, *vt petāt*, but doth *minari ſi non petas*, threaten if thou aske not: for if we aske of any but from him he is angry, as he was with the King of *Iſrael*, that *required of Baal-zebub when he ſhould recouer*, 2. Reg. 1. *Is there not a God in Iſrael?* And Chriſt was offended with his Diſciples for the neglect of this duty. *Hitherto yee haue asked nothing*. Ioh. 16. And when wee come to aske of God, we muſt not ceaſe our ſuite, if hee

grant vs not our ſuite at the firſt; but ſay with *Iacob*, *non dimittam te*, *Gen.* 32. We muſt be *inſtant*, *as the Cananite was*, *Math.* 15. We muſt be *earneſt*, as he that came *at midnight to borrow bread*, Luk. 11. and *importunate* as the *widdow with the Iudge*. *Luk.* 18. and then wee may aſſure our ſelues of a comfortable effect of prayers.

The

The fourth Sermon.

Rom.8.26.

Likewiſe the Spirit alſo helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it ſelfe maketh requeſt for vs with ſighes, which cannot be expreſſed.

OVT of Saint *Paul*, 2. Cor.3. we may ſee, firſt, *that of our ſelues wee are not ſufficient at all to good:* and that *all good comes from the Father of lights.* Iam.1.17. and that, in that regard, we muſt *aſke, and receiue at his hands from whom it comes.* Math.7.7. Now the Apoſtle meeteth with another difficulty,

which is, *how we may pray?* for as wee cannot performe any good thing of our ſelues, vnleſſe God miniſter power, ſo wee know not how to aske this grace at his hands. Therefore to anſwere that queſtion of the Diſciples, which *deſired that Chriſt ſhould teach them how to pray.* Luk. 11. The Apoſtle ſaith, *that becauſe we know not what to pray for, as wee ought, therefore the Spirit doth helpe our infirmites.*

The Apoſtle beginnes at our *infirmities*, which he layes downe in ſuch ſort, as wee may plainely ſee that our defects and wants are many: for as there are *infirmities* of the body, which the Scripture cals *the infirmities of Egypt, Deut.* 7.15. Whereunto the Saints of God are ſubiect as well as other, as the Apoſtle ſpeaks of *Timothy*, that he had *Crebras infirmitates.* 1. Tim.

Tim. 5. So the ſoule alſo hath certaine *infirmities*; and that is the infirmity whereof the Apoſtle ſpeaketh; for albeit our ſoule bee the ſtronger part, as our Sauiour ſpeaketh when hee ſaith: *The Spirit indeed is ſtrong*, Math. 26. yet it is ſubiect to many infirmities, and weakneſſes, when it doubteth of Gods mercies, ſaying: *Will the Lord abſent himſelfe for euer? hath God forgotten to be gracious?* which the Prophet ackowledgeth to bee ſignes of his infirmities. *Pſal.* 77. 10. and as the ſpirit is weake, ſo there is a *weakneſſe of conſcience*, 1. Cor. 8. 7. and no maruell if there be ſuch infirmities in the bodies alſo; for life it ſelfe is but weake, in regard whereof it is ſaid of God, *that hereby he is content to ſpare vs, for that he remembers that we are but duſt*, Pſa. 103. & conſidereth *that we are but euen as*

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the wind that passeth away. Psa. 78.

The difference is that, as Christ saith, *hæc infirmitas non est ad mortem* Ioh. 11. and the dropsy, palsy, and such like diseases and infirmities of body are not mortall.

The second thing which the Apostle teacheth is, that howsoeuer we be, as the Apostle speaketh, *compassed with infirmities. Heb.* 5. 5. yet they are not past cure, *for the Spirit helpeth our infirmity*: so that al-be-it wee are subiect to fall through weakenesse, yet *there is hope concerning this thing*, Esa. 10. 2. and *our errour may bee healed*, Dan. 4. *for there is balme in Gilead.* Ier. 8. which serueth to cure all our *spirituall diseases.*

Now the cure of the *infirmities* of our soule is not performed by any strength of our owne, nor by our owne Spirit, but by the Spirit of God: for so long as our *infir-*

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mities are but bodily, the *ſpirit of man will ſuſtaine them*, and there is helpe to be found; but when the *ſpirit it ſelfe is wounded, then who can helpe it?* Prou. 18.

The ſpirit of man, muſt haue help from a higher thing then it ſelfe, as from the Spirit of God, which onely is able to miniſter help.

The Apoſtle aſcribeth to the Spirit of God two benefites, firſt, in regard of the life to come: ſecondly, in reſpect of this preſent life: for the one as he is the Spirit of Adoption, aſſures vs of our eſtate in the life to come, namely that as God hath adopted vs to be his children, ſo we ſhall be fellow heires with his owne Sonne of his heauenly kingdome. Touching the other, becauſe wee are ſubiect in this life, to fall through *infirmitie*, wee haue this benefite from

from him, that hee ſtayes and vp-holdes vs, and therefore is called *ſpiritus*, αντιλημπτως.

As our infirmities are manifold, whether wee reſpect the body, or the ſoule, ſo the weakneſſe and defects of our ſoules appeareth not onely in good things, which we cannot do, *becauſe the fleſh euer luſteth againſt the Spirit, ſo that we cannot do the things that we would.* Gal.5. but in euill things which we ſhould beare and are not able.

The euill things that we ſhould beare, are not only afflictions, and the croſſes which wee are ſubiect to, which the Apoſtle proueth to be more tollerable, becauſe they are not worthy of the glory to come: but *dilatio boni*, wherein we need the vertue of magnanimity, becauſe it is a great croſſe, as the Wiſeman ſaith: *Spes quæ differtur affligit animam*, Pro.13. Touching which

which affliction and croſſes, becauſe in this life wee cannot obtaine that which the Prophet wiſheth, namely, *to flye away (as it were) with the wings of a doue, that ſo we might be at reſt.* Pſal. 55. therfore we muſt betake our ſelues to the *Mourning of the Doue.* Eſ. 38. waiting patiently when God will giue vs time to eſcape.

The meanes and waies whereby the Spirit doth helpe vs, are many; but he oneiy meaneth *prayer*; to teach vs, that howſoeuer it be not eſteemed as it ought, yet it is the chiefe prop and principall pillar which the holy Ghoſt vſeth to ſtrenghten our weakneſſe. Therefore when the Apoſtle willeth that *firſt of all, prayers and ſupplications ſhould bee made for Kings and all in authority.* 1. Tim. 2. the reaſon is, as *Auguſtine* noteth, becauſe both mans ſaluation, the honeſty

honeſty of life, knowledge of the truth, quietneſſe of kingdomes, duties of Kinges, and whatſoeuer tendeth to the publique benefite commeth by and from *prayer*: So that not only the Church, and ſpirituall matters, but the commonwealth and temporall things are ſtayed vpon the piller of *prayer*.

Wherefore as prayer is a ſpeciall help: ſo wee are not onely exhorted by religion to vſe it, but nature it ſelfe binds vs vnto it: for ſo long, as wee can ethier deuiſe any help of our ſelues, or receiue it from any other, ſo long wee leane vpon our owne ſtaffe; but when all help failes, then wee flie to prayer as our laſt refuge; and therefore when God is ſaid to *feede the rauens that call vpon him.* Pſal. 147. That cry of theirs is the voyce of nature, ſo that albeit men for a time, leane to their

ſtaies

ſtayes and help, yet there is a day *when all fleſh ſhall be made to come vnto him, who onely it is that heareth prayer.* Pſal.65. that is, *when they lye howling vpon their beds.* Hoſ.7. then they ſhall be faine to call vpon God for help: ſo, howſoeuer *Pharoah* in the pride of his heart ſay, *Who is the Lord, that I ſhould heare his voyce?* Exod.5. Yet hee made him come to him, when he plagued him with thundring, and raine, and haile, which made him *ſend to Moſes and Aaron, that they might pray vnto God for him.* Exod.9.28.

But here the Apoſtle meaneth the prayer of the Spirit, which alwaies reckons prayer to bee the firſt and chiefeſt helpe in all troubles, and not the laſt, as the *prayer* of the fleſh doth.

Therefore, as we muſt diſcerne *ſimulacra virtutum*, from vertues them-

themſelues, and that which is naturall, from that which is of grace; ſo wee muſt diſtinguiſh the prayer of the Spirit, from the carnall prayer, and be ſure that the vertues which wee haue, if they bee any, are not naturall, as thoſe in many of the heathē, but that they proceed from grace, and the working of Gods Spirit.

To the right framing of our prayers it is required, that we do not onely *orare mente & ſpiritu*, 1. *Cor.* 14. but as the Pſalmiſt ſaith, of the prayſing of God; ſo wee pray to God *with vnderſtanding*. *Pſa.* 47. Both our heart, our vnderſtanding, our affection muſt concurre in making interceſſion to God.

For a ſecond point, if prayer bee a ſtay to vs in our *infirmities*, then we muſt bee carefull that our prayers bee not faint and weake,

but

but that they proceed from the feruency and vehemency of the Spirit, for as Chriſt ſaith. *If the light that is in thee bee darkeneſſe, how great is that darkeneſſe?* Math.6. If our prayer be nothing elſe but *infirmity*, as it is for the moſt part, how great is our infirmity?

But the Apoſtle ſheweth our weakneſſe in prayer, in that he denyeth men two things: firſt, *that wee know not what to pray for*, ſecondly, that we know not *how to pray*: for both theſe defects wee haue a double ſupply; for Chriſt as he is the *light of the world*: Ioh. 8. hath directed vs what to pray for, by that forme of prayer which he hath preſcribed vnto vs; and the holy Ghoſt, who is compared to the *winde that bloweth where it will*, inſtructeth vs how to pray, for that it ſtirreth vp our

affections, ſo that wee pray with feruency of ſpirit, and vtter our deſires vnto God with ſighes that cannot be expreſſed, for as a man that trauelleth muſt haue a knowledge of his way: ſo hee cannot take a iourney in hand, except he haue a good wind to ſet him forward: to this end wee are taught, not onely by the wiſedome of God the Father, what to pray for, but from the power of his Spirit wee haue thoſe motions kindled in vs, whereby our prayer is made feruent.

Touching the perſons, whom the Apoſtle chargeth with this two-fold ignorance, they are not the common ſort of men, but euen the Apoſtles themſelues, for he includes himſelfe in the words, *Wee know not*, So Chriſt ſaid not to heathen men, *Neſcitis quid petitis*, Math. 20. but to his Diſciples

ples *Iames* and *Iohn*, ſo that this is generally true of all men, that they know not what to aske καθὸ δεῖ, as they ought, except Gods Spirit help them.

It is true that we haue a diffuſed knowledge of good and euill, and a deſire to be partakers of the one, and to bee deliuered from the other, for *ignoti nulla cupido*; but we muſt haue a diſtinct knowledge, that is, whether the thing wee deſire be good or no: There is an eſtate of life which is *contemplatiue*, and another *Actiue*, and our infirmity is ſuch, as wee know not which of them to take our ſelues vnto, but oftentimes wee thinke that courſe of life to be good for vs, which albeit it bee good in it ſelfe, yet turnes to our ouerthrow, ſo that when wee deſire of God to place vs in any ſuch courſe of life, we ſpeake after the

manner of men. *Rom.* 6. taking it for a contented course for our selues, whereas it fals not out so.

This will appeare more plainely, both in things temporall and spirituall. The sonnes of *Zebedee* in their suite to Christ, *Math.* 10. had a desire to obtaine some good thing at our Sauiours hands, and they could not bethinke themselues of any thing better then to be exalted to some place of honour, and therefore desired that *one of them may sit at his right hand, and the other at his left hand*: but Christ told them, *they asked they knew not what*, for honour is not fit for all men; they were the Disciples of Christ, and were to drinke of the cup of affliction, and therefore willed them to bee mindfull of it, and not to affect that which was not for their good.

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Likewiſe in ſpirituall things we may errre, and hereof we haue example in Saint *Paul*, whom a man would thinke to haue had knowledge enough, ſo that hee would not aske the thing that was not good for him, hee had the *meſſenger of Sathan ſent to buffet him*, and hee prayed that it might be remoued from him, which ſeemeth to haue bene a reaſonable petition, but God anſwered him that *hee asked hee knew not what*; it was more neceſſary for him to be exerciſed with the temptations then not: & whereas he deſires to be ſo pure, as not once to be driuen to euill; God told him, that *his grace was ſufficient for him, for it was his will to perfite his ſtrength in his weakneſſe*, 2. Cor. 12. Therefore if wee haue any reuelation from *fleſh and bloud*, *Math. 6.* that perſwadeth vs, that this or

that is good for vs, we must know that all such are false, and that we must suffer our selues to bee directed by Gods Spirit, who knoweth better what is good for vs, then we our selues.

But to the end that we should not erre, the Spirit of God maketh intercession for vs, and therefore we may be sure that although *wee know not how to pray, in such sort as may please God*; yet the Spirit of God, who knoweth the secrets of the counsell of God, will make that prayer for vs; which shall bee both for our good and also according to Gods will. 1. *Cor.* 2.

It cannot bee verified of the holy Ghost, which is God, that he either prayeth or groaneth, but the Apostles meaning is, that hee makes vs to make intercession, and hath that operation in our hearts

hearts that he makes vs to groane, So when the Apoſt *Gal.*4.6.ſayes, that *the Spirit cries Abba Father*, his meaning is, that *by it* wee cry *Abba Father.Rom.*8.15.

Againe, the Spirit is ſaid to *make interceſſion* for vs, becauſe it *ſheds abroad the loue of God in our hearts*, Ro.5. for from the loue of God proceeds this loue & affection in vs, that we deſire him and all his bleſſings,& therfore make our prayer to him to that end, which is nothing elſe, but *explicatio deſiderij*: ſo that we do not ſo ſoone deſire any good thing, but we are ready to pray for it, So ſaies the Prophet, *Lord thou knoweſt my deſire, and my groaning is not hid from thee*, Pſal.36.

Likewiſe when our deſire is delaied, ſo that wee obtaine not the thing we would haue, then we are caſt into ſorrow, which is

wrought in vs by the Spirit which is in vs, and by prayer; for it is the Spirit of God which kindleth this feruency of desire in prayer, as *Augustine* saith, *Tepida est omnis oratio, quam non preuenit inspiratio*, euery prayer is luke-warme, which is not preuented with inspiration.

The first thing that the Spirit of God workes in vs, is, that hee inclineth our hearts to pray to God for the good which we lack, which is a thing not in our owne power; and therefore *Dauid* thankes God *that hee found in his heart to pray*, 2. Sam. 7. for when we would settle our selues to pray, *Nihil tam longè abest a nobis, quàm orare vt decet.*

Now beeing thus vntoward in our selues, the Spirit of God comes and helpes our infirmity, and as the Psalmist saith, *Hee opens*

our

our hearts to pray, By this meanes it comes to paſſe, that a man hauing his affection cold, ſhall on a ſuddaine feele in himſelfe a deſire to pray, and ſhall ſay, *Domine, paratum eſt cor meum*. Pſal. 108.

Secondly, whereas the Lord ſaith, *open thy mouth, and I will fill it. Pſal.* 87. wee finde this infirmity in our ſelues, that when wee haue found an heart to pray, yet wee cannot open our mouthes; and therefore *Dauid* ſaies, *Open thou my lippes, Pſal.* 51. and ſo muſt we ſue to Chriſt, that he will giue vs words to ſpeake; for God hath a key both to our tongue and will.

Thirdly, hauing begunne to pray, that fals out many times which *Dauid* complaines of, *cor meum dereliquit me, Pſal.* 40. So our heart will bee gone, and our minde will be wandring abroad, not

not regarding what our tongue ſpeakes.

It falls out often, that as *Abraham* had his ſacrifice ready, he was no ſooner gone from it, but *the foules of the aire did light vpon it*, Gen. 15. So while wee offer vp to God, the *calues of our lippes*, Hoſ. 14. and *our courſe is paſt*, Pſal. 141. It comes to paſſe through our wantonnes many foule thoughts be got vpon our ſacrifice and diſpoile it, and the remedy that the Spirit of God affoords vs againſt this infirmity, is, that it cals vs home and tels vs, we are kneeling before the Maieſty of God and therfore ought to take heed what we ſpeake in his preſence. Therefore *Bernard* to keepe his minde in the meditatiõ of God, when he would pray beganne thus, *Let God ariſe, and let all his enemies be ſcattered*, Pſal. 68. and *Auguſtine* to the

the ſame purpoſe, beganne thus, *Saue mee O God for the waters ouer-flow.* Pſal. 64.

Fourthly, though we haue our meditation ſtill on God, yet wee ſhall finde in our ſelues, that our ſpirites are dull and heauy, and haue no manner of vigour to help our infirmity, herein the Spirit helps and puts theſe meditations in our hearts, whereby it kindleth as the Prophet ſaith, *a fire burning within vs*: ſo that God ſhall bee faine to ſay to vs, as he did to *Moſes*, *Dimitte me*: *let mee alone.* Exod. 32.

Fiftly, albeit we pray but faintly, and haue not that ſupply of feruency that is required in prayer, yet wee haue comfort, that euer when we moſt faint in prayer, there are of Gods Saints that pray for vs with all inſtancy, by which it comes to paſſe, that being al but one

one body, their praiers tend to our good as well as their owne, for the faithfull, howſoeuer they bee many, and diſpearſed into diuers corners of the world, yet they are but one dowe; and as they are the members of one body, ſo they pray not priuately for themſelues, but for the whole body of the Church: ſo that the weakneſſe of one member is ſupplied by the feruent and earneſt prayer of the other. Therfore when the Apoſtle ſaith. *The Spirit maketh interceſſion for vs, gemitibus inenarrabilibus, Auguſtine* asketh, what gronings are theſe? are they thine, or mine? no; they are the gronings of the Church, ſometime in Mee, ſometime in Thee, and therefore *Samuel* (to ſhew that the Miniſters of God do the people no leſſe good when they pray for them, then when

when they teach them) ſaid, *God forbid I ſhould ceaſe to pray for you, and ſo ſinne againſt God.* 1. Sam. 12. 23. for hee was an helpe to them, not onely in preaching to them, but in offering burnt offerings for them. Therefore the people pray to *Eſay*, *lift thou vp thy prayer for vs*, For as the offering of the Miniſter is to put the people in mind 2. *Pet.* 1. ſo they are Gods remembrancers: they are Angels, as well *aſcending* vpwards by their prayer in the behalfe of the people, as *deſcending* to teach them the will of God.

But if the Spirit that quailes in vs, do quaile alſo in the whole Church; yet wee haue a ſupply from the teares, which our head Chriſt *ſhedde on his Church, Luke* 19.41. and from the ſtrong cries which hee vttered to God his Father, in *the daies of his fleſh.* Heb. 5.7.

5.7. by which hee ceaſeth not to make requeſt to God ſtill for vs, ſo that albeit the hardneſſe of our heart bee ſuch as we cannot pray for our ſelues, nor the Church for vs, yet we may ſay, *Conquæror tibi domine lachrimis Ieſu Chriſti.*

Laſtly, becauſe we cannot pray, καθ' ὅ δεῖ, we haue two helpes alſo in that behalfe from the Spirit: firſt, that the Spirit teacheth vs to ſubmit our will vnto Gods will, becauſe as we are men, ſo we ſpeake *after the manner of men.* Rom.6.

This ſubmiſſion we learne from the example of Chriſt his prayer to God his Father, *Tranſeat calix iſte a me, Let this cup paſſe from mee, yet not my will, but thy will bee done.* Math.26. So *Dauid* qualified his deſire, *If I haue found fauour with the Lord, hee will bring mee againe, but if not, let him do what ſeemeth*

ſeemeth good to himſelfe. 2. Sam. 15.

Secondly, when we looke backe vpon our prayer, and ſee, that by reaſon of want of feruency and zeale, it is but *ſmoaking flaxe*, then the Spirit ſtirreth vs vp to deſire God, that according to his promiſe. Eſa. 42. *Hee will not quench it*, but that *his grace may be ſufficient for vs, and that hee will make perfite his ſtrength in our weakenes.* 2. Cor 12.

The other thing wherein the Spirit helpeth our *infirmities*, is, that he worketh in our hearts, *certaine groanes that cannot be expreſſed*, which is a plaine oppoſition to drouſy and ſloathfull prayer: for a deuout prayer, *plus conſtat gemittibus, quam ſermonibus*, it is not fine phraſes and goodly ſentences that commends our prayer, but the feruency of the Spirit from whom it proceeds.

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It is well, if wee do *orare mente, & ſpiritu.* 1. Cor. 14. but if our prayers doe draw out *ſighes* and *gronings* from our hearts, it is the better, for then it appeares that our prayer is not a breath, comming from the lungs, but from the very depth of the heart, as the Pſalmiſt ſaies of his prayer, *De profundis, out of the deepes haue I cryed to thee O Lord.* Pſal. 130.

What the Apoſtle meaneth by *gronings which cannot bee expreſſed,* is plaine, for when the griefe of the heart is greateſt, then are we leaſt able to vtter it, as appears by the *Sunamite.* 2. *Reg.* 4. Notwithſtanding as it was God that wakened in vs the deſire of good things; ſo though we be not able to vtter them in words, yet hee doth heare; *etiam vocem in ſilentio.*

There are *mutæ præces, & tamen*

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clamantes : ſuch as are the ſilent prayers of *Moſes*, which he made in his heart to God, though hee expreſſed it not in words; to this God ſaid, *Cur clamas ad me? Ex.*14.

Now as *Martha* was loath to ſerue alone, & therfore wold haue *Mary* to *helpe her*, *Luk.*10. So the ſpirit doth not *pray alone*, but doth συναντιλαμβανεται, *beares together or helps vs*, whereby the Apoſtle giues vs to vnderſtand, that man muſt haue a co-operation with Gods Spirit: So we ſee the Saints of God, albeit they acknowledge prayer to be the work of Gods Spirit in them; for as much as we are not able to *call Ieſus Lord*, *but by the Spirit of God.* 1.*Cor.*12. Yet they are not themſelues idle, but do adde indeuour, as *Dauid*, *Lord open thou my lippes*: So he affirmes of himſelfe, *I haue opened my lippes and drew in my breath.* Pſal.119.

But that wee may haue the helpe of Gods Spirit (without which our endeauor is but vaine) we muſt ſtill thinke vpon our own weakneſſe, and humble our ſelues in the ſight of God, as the *Publican* did *Luk.* 18. ſo the Spirit of God will reſt vpon vs, as the Lord *promiſeth. Eſa. 66.* For this end *faſting* is cõmended to the Church, for it hath bene an vſe alwaies among the faithfull, to *humble their ſoules with faſting*, Pſal. 35.

Secondly, as wee muſt pray in faith, So we muſt alſo be charitably affected to our brethren, firſt, by *forgiuing them*, if we will haue *forgiueneſſe* at the hands of our *heauenly Father*, *Mar.* 11.25. Secondly, by giuing them that need, this commended *Cornelius* his prayer, that hee *gaue almes*, Act. 10.

If our prayer be thus qualified,

we ſhall haue Gods Spirit to aſſiſt vs in prayer, whoſe helpe if wee obtaine, and vnto our prayer adde a patient expectation, ſo that wee be not in haſt to obtaine the thing we craue, but wee wait vpon Gods leaſure, as the Prophet ſaith, *Qui crediderit, non feſtinabit, Iſa.*28. *Hee that beleeueth makes not haſt*, thus we ſhall find that the Lord will not caſt out our prayer.

The fifth Sermon.

LVKE. II. I.

And ſo it was, that as hee was praying in a certaine place, when hee ceaſed, one of his Diſciples ſaid vnto him, Maiſter teach vs to pray, as Iohn *alſo taught his Diſciples.*

WHich words doe bring vs to that forme of inuocation, to which by degrees wee haue bene approching; for firſt out of Saint *Paul*, 2. *Cor.* 3. we learned *that of our ſelues, wee are not able ſo much as to thinke a good thought*, much more vnable to do that which is good: Secondly, from S. *Iames*, that

that *albeit wee haue no power in our ſelues, yet our want may bee ſupplyed by the Father of lights*: Thirdly, that therefore to the end wee may obtaine this ability, wee *are to ſeeke for it by prayer*, as Chriſt councelleth: *Petite, & dabitur vobis.*

But then we meet with another difficulty, and that is as *Paul* confeſſeth, *Rom.* 8. that al-be-it grace may bee obtained at the hands of God by prayer; yet wee know not *how or what to aske, except the Spirit of God ſupply our infirmities*; and therefore as then it was ſaid, *that as the Spirit of God maketh interceſſion for vs*, ſo here the ſame Spirit doth moue the Diſciples to *ſeeke for a forme of prayer of Chriſt*, whereby we are taught, that if we know not how or what to pray for, our duty is to repaire to Chriſt, with the Diſciples, that he

would direct vs.

This Text hath two parts, first, *the petition of the Apostles*, : secondly, *Christs answere thereunto*, Vers. 2.

In the first part we are to consider, first *the occasion of the petition*: secondly, *the petition it selfe, Domine doce nos.*

Touching the first point, the Disciples tooke occasion of this petition from Christs praying, for seeing him not onely pray now, but at sundry other times, presently they conceiued thus within themselues, that doubtlesse prayer was a matter of great importance, and a meanes of no small benefit, otherwaies Christ would neuer haue prayed so often.

Before we considered two speciall *motiues* to prayer: The first was *Christs commandement*: the second *Christs promise*, Math. 7. 7.

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aske and it ſhall be giuen you; and here againe wee haue other two *motiues*: firſt, the *prouocation of Chriſts example*, whom the Diſciples found praying in a certaine place: ſecondly, the *mould and ſet forme of prayer*, which he hath giuen vs, for our better direction in this duty, ſay *Our Father*, &c.

Concerning the firſt of theſe, no doubt the examples of holy men ought to moue vs to pray, much more when Ieſus Chriſt himſelfe, who is the *Holy of holies*, *Dan.*9.24. doth by his owne example ſtirre vs vp hereunto.

King *Dauid*, when hee had his crowne pulled off his head, by his owne ſonne, and was driuen out of his kingdom, ſaid to the Prieſt, *If it pleaſe God, hee can bring mee againe, and ſhew me both the Arke, and the Tabernacle*, 2.Sam.15.25. Declaring hereby, that hee was

more carefull to haue the liberty to come into the houſe of prayer, to powre out his ſupplication before the Lord, as hee was wont, then to be reſtored to his crowne, ſo great account did hee make of prayer. The like account did the holy Prophet *Daniel* make, for when by the commandement of the King it was proclaimed, that whoſoeuer made any petition to God or men, ſaue onely to the King, ſhould bee *throwne into the Lyons Denne*; hee choſe rather to aduenture his life, then not to pray, *Dan.6.* Whereby wee may gather, both how acceptable to God, and alſo how neceſſary for vs, this duty of prayer and inuocation is: So that theſe examples of theſe holy men, ought to bee of no ſmall efficacy to perſwade vs hereunto; and eſpecially if wee conſider the example of our Sa-

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uiour Ieſus Chriſt, who is greater then either *Dauid* or *Daniel*. Of whom it is reported, that he went into a *ſolitary place alone*, not onely in *the morning*, *Mark*. 1. but alſo *in the euening*, *Ioh.* 6. not for an *houre*, but to ſpend the *whole night* in prayer. *Luk*. 6. 12. he prayed not only, *in deſerto*, which was a place of diſtreſſe, but in *horto*. *Ioh*. 18. 2. which was a place of pleaſure, as hee prayed when hee was in his agony, *Luk*. 22. 46. ſo alſo when he was to be made King, *Ioh*. 6. to teach vs, that as well in proſperity as in aduerſity, wee haue need to pray, for hereunto our Sauiour doth exhort vs in plaine words, not onely by precept, *Mat*. 7. *Luk*. 21. 40. *pray that ye enter not into temptation*, becauſe prayer is a meane to keepe vs from euill, both *a malo culpæ*, *& a malo pœnæ*, as wel from ſin, as from all manner of

of plagues, which are the *effects of ſinne*; as one ſaith, there would none *aduerſity* come vpon vs, vnleſſe there were *peruerſity* in vs: but ſecondly, by promiſe of reward, *pray vnto your Father in ſecret, and he will reward you openly*, Mat, 6.6.

We thinke it ſufficient, if earthly Princes will vouchſafe to hearken to our prayer; but God promiſeth vs more, he will reward vs for the ſame. Therefore ſeeing God both commands vs to pray, and promiſeth to grant vs that we pray for: ſeeing he doth not onely by his example teach vs that *Prayer is requiſite*, but preſcribes vs alſo a *Forme of Prayer*, we ought not to bee negligent in this duty.

Beſides, out of this occaſion, wee are to conſider this: That Chriſt prayed, though he needed nothing, as hee was the onely begotten

gotten Sonne of God, hee was *full of grace & truth*, Ioh. 1. 16. He had *receiued the Spirit without meaſure*, Ioh. 3. Yet for all that, he prayed.

There are three vſes of prayer: Firſt, there is an *Vſe of Neceſsity*: for God hath left prayer to be our Citie of refuge, to the end, that when all meanes faile, we ſhould flye vnto God by praier. In which regard the wiſe man ſaith, *Pro.* 18. *Turris altiſsima eſt nomen Domini.* But Chriſtians ſhould haue a further vſe of this duty; for vnreaſonable creatures, as Lyons, and Rauens, are prouoked (in regard of their neceſſity) to call vpon God. *Pſal. 107.*

Secondly, the *Vſe of Duety*: for prayer is an offering: The Prophet compareth it to *Incenſe*, Pſa. 41. 2 *Reaſonable ſeruice*, Rom. 12. Our *Spirituall ſacrifice*, 1. Pet. 2. It

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is compared to *Incenſe*, which giueth a ſweete ſmell to all our *works, words*, & *thoughts*, which otherwaies would ſtinke, and be offenſiue to the Maieſty of God. This vſe of praier we haue not only for the ſupply of our wants in the time of aduerſity, but *at all times*, as Iob ſaith, *Chap.* 27.

Thirdly, there is the *Vſe of Dignity*, when a man doth abſtract himſelfe from the earth, and by often prayer doth grow into acquaintance, and familiarity with God: for this is a great *Dignity*, that fleſh and bloud ſhall be exalted ſo much, as to haue continuall conference with God.

Now as Chriſt was the Sonne of God, he had no cauſe to pray in any of theſe three reſpects, but as he was *Principium omnis creaturæ*, Col. 1. as he was *the head of the Church*, Eph. 1. he had vſe of praier

er in theſe three reſpects : as hee was a creature, hee ſtood in need of thoſe things, which other creatures of God were wont to deſire. Againe, as hee was a creature, though the chiefe of al creatures, hee ought this duty of *Inuocation* vnto God his Creator : and as he called on God in theſe two reſpects, ſo he was heard, as Chriſt ſpeakes ; *I know thou heareſt me alwaies*, Ioh. 11. 41. But as he was in the ſtate of a Creature, the laſt vſe doth moſt of al concerne him; for which cauſe, hauing told *Martha*, that *one thing was needfull*, Luk. 10. becauſe the obtaining of the ſame is not in our power, hee preſently with-draweth himſelfe vnto prayer in the beginning of this Chapter, teaching vs to doe the like.

Before we come to the *Petition*, theſe words, *vt ceſſauit*, are to bee conſi-

conſidered: for there are ſome with *Saul, will call for the Arke*, and will preſently cry, *Away with it*, 1. Sam. 14. that is, will begin their prayers, and will breake them off in the midſt vpon any occaſion: but the Spirit of God doth teach vs to be of another mind, when he willeth vs to auoyd whatſoeuer may bee a meanes to *interrupt our prayers*, 1. Pet. 3.

The Diſciples forbare to make their petitions to Chriſt, till hee had done praying: and therefore from their example wee are to learne, ſo to ſettle our ſelues to prayer, as that nothing ſhall cauſe vs to breake off, and ſo to regard others that are occupyed in this duty, as by no means to interrupt them.

In the Petition we are to conſider, firſt, *the thing that they deſire*: ſecondly, *the reaſon why they make this*

this Petition. Firſt, whereas they make requeſt that Chriſt would teach them how to pray, they do by implication acknowledge as much as Saint *Paul* ſpeakes of, *Rom.* 8. that they *know not what to aske:* not that they were without that general inſtitution which we haue from nature, that is, to deſire that which is good, but becauſe they know not how to limit their deſire: as in temporal things, they know not whether it were good for them to be the *Chiefe men in a Kingdome*, that was the ignorance of the ſons of *Zebedee*, Matth. 20.

In ſpiritual matters they will be like Saint *Paul*, 2. Cor. 12. who thought it good for him to be *ſaued from the temptation*, whereas God told him, that *his grace was ſufficient for him*; and yet that the temptation ſhould continue ſtill.

As *Iames* and *Iohn* made a requeſt

queſt ignorantly for themſelues, *Math.*20. So they make another in the behalfe of Chriſt, *Luke.* 9. *Lord, wilt thou that wee command that fire come downe from Heauen?* and therefore were reproued by Chriſt for it: and as wee ſee both by examples of Chriſts owne Diſciples, that *we may pray amiſſe, Iam.* 4. So in the old Teſtament *Dauid* ſaith, *Wee may pray ſo, as prayer* (which is a part of Gods ſeruice) *ſhall be turned into ſinne,* Pſal.109. For prayer is nothing elſe but an interpreter of our deſire, as one ſaith: *Ea petimus quæ appetimus*: and as our deſires are many times not onely *vaine and vnprofitable,* but *dangerous and hurtfull*: ſo it falles out likewiſe that our praiers are vaine, and ſo are turned into ſinne.

The Diſciples therefore being priuy to their owne infirmities in this

this caſe, are ſtirred vp by Gods Spirit, to ſeeke for a perfect forme of prayer of Chriſt, in whom *all the treaſures of wiſdome and knowledge are hid*, Col. 2. And this they doe to the end they might not faile, either in the matter, or manner of their praiers, and that, hauing receiued a platforme of prayer from Chriſt, they might vſe it as a patterne and complement of all their petitions.

The Phariſies were great prayers, *Mat.6.* but they, *vnder a pretence of long prayers did deuour Widdows houſes*, Math. 23. and therefore their prayers turned into ſin. The Heathen vſed alſo to make long prayers, Matth. *6.* 7. but they erred, for they thought that they ſhould be heard for their *long babling*. Therefore the Diſciples, that they might not pray amiſſe, doe make their requeſt to our Saui-

our: *Lord teach vs to pray*: which petition was therfore acceptable to Christ, because profitable for themselues: for thus he professeth of himselfe: *Ego Dominus Deus tuus, docens te vtilia.* Isa.48.17. Not *subtilia*, (saith *August.*) So Saint *Paul* confirmeth, that *he with-held nothing from the Church, that was profitable for them to know*, Act.20.

The world is full of curious questions: The Pharisies moue questions *touching matrimony.*

The Sadduces asked, what should come to passe after the end of the world, *whether wee shall know one another*, Math,22. These were vnprofitable and curious, the inuentions of flesh and bloud, not those that proceeded from the holy Ghost, The Disciples questiō is here, how they may serue God, and how they may performe that duty for which they came into the world

world, *Curious* things are those *abſcondita*, which belong to God, with which *wee may not meddle*, *Deut*,29. wee muſt enquire of things which concerne vs, Of the ſonnes of *Caine* and *Abell*, who were inuentors of tents, ſome deuiſed *to worke in braſſe and copper*, others *found out Muſicke*, as they thought it moſt profitable for the publique-weale. The trade that the ſonnes of *Seth* vſed and profeſſed at the ſame time that they thought to bee moſt profitable, was *the calling vpon the name of the Lord.* Gen.4. and they were occupied therein, as an Arte no leſſe profitable then the building of houſes, or making of armour, and euer ſince howſoeuer the world doe addict themſelues to other things, that ſerue to make moſt for their priuate profite: yet the Church and Citty of God, are buſy in ſtudy-

ing how they may by prayer receiue mercy and obtaine grace, to helpe them in time of neede, *Heb.* 4.

The reaſon whereby they vrge their ſuite is, *as Iohn taught his Diſciples*; which reaſon, in the iudgement of fleſh and bloud, might ſeeme of ſmall efficacy; for whereas *Iohn* confeſſed himſelfe *vnworthy to vnlooſe Chriſts ſhooe*, Math. 3. he might haue tooke it in ſcorne that the Diſciples of *Iohn* ſhould teach him his duty after the example of *Iohn*: But Chriſt to commend his humility, is content both in his preaching and praying to follow *Iohn*. *Iohn* ſaid, *Euery tree that brings not forth good fruit*, Math. 3. And Chriſt though hee were the *wiſedome of God*, and furniſhed with all manner of doctrine, yet was content to borrow that ſentence from *Iohn Baptiſt*, as

appeareth

appeareth in his Sermon, *Math.*7. So hee was content to follow him in prayer; So that the example of *Iohns* diligence in teaching his Disciples that duty, was a motiue to him to do the like vnto him.

Whereas the Disciples of Christ tell him, that *Iohn* was wont to teach his Disciples to pray, they speake by experience, for diuers of them were before time Disciples vnto *Iohn*, as appeares *Ioh.*1.37.

The ordinary prayer that was vsed in the Synagogue among the Iewes was; that prayer, which is intituled, *the prayer of Moses, Psal.* 90. and as Christ saith, *The law & the Prophets were vntill Iohn, Luke* 16. So that prayer of *Moses* continued in the Church of the Iewes, vntill *Iohns* time; when hee was come, hee vsed another forme of prayer which indured to the com-

ming of Christ, who hauing taught his Disciples a third forme of prayer, *Iohns* prayer ceased, the reason was, because as the Apostle speaketh of *Moses*, Heb. 3. *Albeit both Moses, the Prophets and Iohn, were faithfull in the house of God, yet they were but seruants, but Christ was that Sunne of righteousnesse, & the day starre, that was long before promised, and therefore seeing hee being come, hath taught a more perfect forme of prayer, hee being onely wise, all other formes ought to giue place to his,*

Secondly, according to the rule of *Iohn Baptist*, *a man can receiue nothing except it be giuen him from aboue*, Ioh. 3. 2. Then, if we will obtain any thing we must put vp our supplications to God for it, but in making our prayers wee may offend: for *hee that is of the earth is earthly*, and speakes earthly things,

Therefore

Therefore *Iohn*, according to his own confeſſion, may mingle ſome corruption with his prayer: But *Chriſt that is from heauen is aboue all*, Ioh. 3. and therefore if he teach vs to pray, it ſhall bee in ſuch ſort as God ſhall accept it: and for this cauſe Chriſts prayer doth excell the prayers both of *Moſes* and *Iohn*, and all the Prophets.

Touching which forme of prayer, as before he had giuen them *an abridgement*, of that *obedience*, which the law requireth, *Luk.* 16. So here he doth briefly ſet downe a *forme* of prayer.

As it is ſaid of him, that, *grace and truth is by Ieſus Chriſt*, Ioh. 1. ſo when in the other Chapter, he had ſhewed them the truth of the Law: ſo now hee tels them that grace muſt be ſought for of God by prayer, whereby we may be able to obey that Law.

The ſuite of the Diſciples, beeing both profitable to themſelues, and no ſubtill queſtion, Chriſt is content preſently to grant their requeſt, and therefore his anſwere is, *when ye pray ſay, &c.*

Wherein we are to obſerue two things: firſt, whereas there are certaine practicke ſpirits, that croſſe that ſaying of our Sauiour, and tels vs, we may not vſe this prayer which Chriſt gaue, ſaying, *Our Father*: but that wee are to frame our prayers of our owne, as our ſtate ſhall require, theſe words are a contradiction to there *ne dicite.*

Chriſt himſelfe hath commanded vs to vſe this forme of prayer; and therefore, we may be bold to ſay: *Our Father*; whatſoeuer prayers wee make of our ſelues, they haue ſome earth, becauſe wee our ſelues are of the earth; but the praier inſtituted by Chriſt is free from all

all imperfection: becauſe it was penned from him that was *from aboue*, Ioh. 3.

In this prayer there is not one word wanting, that ſhould be put in, nor any word more then ought to be. Therefore both in regard of the *Author* of it, and the *Matter*, wee may ſafely vſe this forme of Prayer.

Secondly, theſe words are an oppoſition betwixt *Cogitate* and *Dicite*. It is not enough *to thinke in our mindes* this prayer, but our prayers muſt be *Vocal*; ſo that, as in this Chriſt caſteth out the dumbe Diuell; ſo here hee caſteth out the dumbe prayer. It is true, that the life of prayer and thankeſgiuing ſtandeth herein: *That we ſing praiſes with vnderſtanding*, Pſalm. 47. that we do *orare mente & Spiritu*, 1. Cor. 14. Herein ſtands the ſoule of prayer; but as wee our ſelues

haue

haue not onely a ſoule, but a body alſo: ſo our praier muſt haue a body: *Our tongue muſt be the pen of a ready writer*, Pſal. 45. We muſt at the time of prayer, *bow our knees*, as our Sauiour Chriſt did, *Luke*. 22. 41. Wee muſt *lift vp our hearts with our hands*, Lam. 3. Our eyes muſt be lift *vp to God, that dwelleth in the heauen*, Pſa. 123. And as *Dauid* ſayes, Pſal. 135. *All our bones muſt be exerciſed in prayer*.

The reaſon why we muſt vſe this forme of prayer, is taken from the skill of him that hath penned it, and from his fauour with God.

Wee are not acquainted with the phraſes of the Court, and we know not what ſute to make vnto God. But Chriſt, who is our Ad-

be acceptable at the hands of *God*. *None knowes the things of God, but the Spirit of God*, 1. Cor. 2. So none knowes what pleaſeth God, but Chriſt, who hath receiued the Spirit from God: and in this regard, as he knowes Gods wil beſt, ſo he is beſt able to frame a forme of prayer, ſo as it may be agreeable to Gods will.

Secondly, touching the *Authority* which Chriſt hath with God his Father; it was ſuch as God proclaimed from Heauen: *This is my beloued Sonne*: and Chriſt ſaith: *Thou heareſt me alwayes*, Iohn. 11. So greatly was he reſpected with God.

In both theſe reſpects wee may be boid to ſay: *Our Father. &c.*

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Wee are not acquainted with the phraſes of the Court, and we know not what ſute to make vnto God. But Chriſt, who is our Aduocate, in whom *all treaſures of wiſedome and knowledge are hid*, Col. 2. He can forme vs a bill, and make ſuch a petitiõ for vs, as ſhall be

be acceptable at the hands of *God. None knowes the things of God, but the Spirit of God*, 1. Cor. 2. So none knowes what pleaſeth God, but Chriſt, who hath receiued the Spirit from God: and in this regard, as he knowes Gods wil beſt, ſo he is beſt able to frame a forme of prayer, ſo as it may be agreeable to Gods will.

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In both theſe reſpects wee may be bold to ſay: *Our Father. &c.*

Wee haue the promiſe, *that if wee aske any thing in the name of Chriſt, he giues it vs*, Iohn. 16. 17. Much more may wee haue confi-

dence

dence to be heard: *Si non modò in nomine eius, ſed verbis eius.*

The Apoſtle ſaith: *If I had the tongue of Men and Angels*, 1. Cor. 13. His meaning is, that the tongues of Angels were more glorious then the tongues of men; and therefore that ſong of the Angels, *Holy, Holy, Holy*, Eccleſ. 6. is magnified in the Church: But this prayer was formed by the tongue of Chriſt, who is the Lord of Angels.

The *Cherubins hid their faces before the Lord of Hoſts*, Eſay. 6. And he that made this prayer was *the Lord of Hoſts*, of whom it is ſaid: *Os Domini exercituum locutum eſt.*

This prayer as one ſaid is δα-σμα τὴς αγαπης, the *Ingaging* of our charity and loue: for we deſire to haue remiſſion of ſinne no otherwiſe then as wee forgiue our brethren,

thren, whereby the loue of our brother is continually increaſed: And this prayer is *breuiarium fidei*, it teacheth vs to beleeue thoſe things which we pray for.

Laſtly, our perfection in obeying the Law, and in beleeuing thoſe things which we ought to intreat, with ſuch a hope by prayer:

Legem implendi, & legem credendi, lex ſtatuit ſupplicandi.

The

The sixth Sermon.

LVKE. 11.2.

And he said vnto them: When yee pray, say: Our Father which art in heauen, hallowed be thy name: Thy kingdome come: Let thy will bee done, euen in earth as it is in Heauen, &c.

IT is the answer of our Sauiour Christ, to that Disciple of his, which in the name of the rest desired to bee taught a forme of prayer.

Concerning prayer, among other things already noted, wee are to know, that it is the doctrine of the Fathers; that God not prayed vnto on our parts, & his holy Spirit

rit not yet poſſeſſing our ſoules, hath notwithſtanding promiſed, *that hee will powre his Spirit vpon all fleſh*, Ioel. 2. as it was *powred vpon the Apoſtles* after Chriſts Aſcenſion, *Act.* 2. Namely, that Spirit which he calles *the Spirit of Grace and Prayer*, Zach. 12. 10.

When hee thus vouchſafeth to ſend the Spirit of Grace into our ſoules, then from thence there doe run two ſtreames into the two ſeuerall faculties of our ſoule, that is, the Spirit of Grace hath a working on our *Vnderſtanding* by the light of Faith: and ſecondly, in our *Will*, by inſpiring vs with holy deſires: of which holy deſires, the interpreter betwixt vs and God, is *Prayer*: For that as the Apoſtle ſpeakes: *Our requeſts are made knowne to God by prayer and ſupplication*, Phil. 4. 6. Now as prayer is properly the effect

fect of Grace; ſo whatſoeuer wee obtaine of God by prayer, it is the gift of Grace; which prayer is therefore our reaſonable ſeruice of God, becauſe we do therein acknowledge, not onely our owne wants and vnworthineſſe, but alſo that as God hath in his hands all manner of bleſſings to beſtow vpon vs; ſo *if wee ſue to him for them, hee will with-hold no good thing from vs*, Pſal. 84. 12.

Before wee can pray for good things, it is required, that we do cõceiue a loue of them; which if it be in vs, then we ſhall not only be inflamed with a deſire of them, which is an effect of loue, but ſhal be ſtirred vp to pray for them: But it is the peculiar worke of the *Holy Ghoſt, to ſhed in our hearts the loue*, not onely *of God*, Rom. 5. but of all other good things, which worke hee performeth, not in all indifferently;

tently; for hee is compared to *the winde, that bloweth where it will*, Ioh. 3. But those whom it pleaseth the Holy Ghost to inspire with a loue and affection towards good things, they doe not onely desire them, but withall do pray earnestly for them vnto God; for as it is the worke of Iesus Christ, the eternall word, to enlighten euery one that commeth into the world, so it is the office of the eternall Spirit, to inspire our hearts with holy desires.

In this answere of our Sauiour, wee are to consider three points: first, *a time limited for prayer*: secondly, *the contents of the word, Oratio*: thirdly, *what is to be noted out of the word, discite*.

Touching the time limited for prayer, we haue heard already, that there are three vses of prayer, one was the vse of *dignity and perfecti-*

on, when men do conuerse and enter into familiarity with God, by abstracting their minds from humane affaires, and subleuating them into heauen by a continuall meditation of God, and things pertaining to the life to come, which because it is peculiar to them that haue already attained to some perfection, we must say of it, as Christ did of another matter: *Qui potest capere capiat*, Matth. 19. Our weakenesse is such, as cannot by any meanes come to this vse; yea the infirmity of the Disciples themselues was so great, that albeit Christ had so many other things to tell them of, yet *they were not able as yet to beare them*, Ioh. 14.

Therefore wee are to consider the two other vses, which do more neerely concerne vs; whereof the one is, the *Vse of necessity*, which standeth

ſtandeth either vpon feare, or vpon want; and when neceſſity lyeth vpon vs, in either of theſe reſpects, they are ſo forceable, that they make *all fleſh to come vnto him that heareth prayer*, Pſalm. 65. *Of feare* the Prophet ſaith: *Lord in trouble they viſited thee, they powred out a prayer when thy chaſtening was vpon them*, Iſa. 26.16. And the want of outward things is ſo vehement a motiue, as when nothing elſe can moue men to prayer, yet they will *aſſemble themſelues before the Lord for corne and oyle*,, Hoſ. 7. 14.

Theſe two, the one being as *Salomon* termeth it, *Plaga cordis*, 1. *Reg.* 5, the other, *Deſiderium cordis*, Pſalm. 5. doe point to vs two times of prayer; namely, when either we are oppreſſed with miſery, *as the effect of ſinne*, or diſquieted with our ſelues with the *conſcience*, and *guilt of ſinne it ſelfe*, which is

the cause of all our miseries.

Touching sinne, the Prophet saith: *While I held my tongue, my bones consumed away*; but *after hee had confessed his sins vnto the Lord*, and craued pardon, *hee forgaue his wickednesse*: And because it is not his case onely, forasmuch as wee haue all sinned, his counsell is in this behalfe; *pro hoc orabit omnis pius*, Psal. 32. Which being done, as the Prophet speaketh, the weakest of them, that is, euery sinner, shall bee as *Dauid*: Neither are we of necessity to pray, that God will forgiue the guilt of our sins past, but that hee will preuent vs with his grace against temptations of sinnes to come; for in this regard, our Sauiour Christ would haue his Disciples occupy themselues in this holy duety, *Orate, Pray yee that ye enter not into temptation*, Luke. 22. *For the effect of*

sinne,

ſinne, which is aduerſity.

Then is prayer neceſſary in the time of affliction, when outwardly through the malice of our enemies we are in miſery: In which caſe the Prophet ſaith: when the vngodly, for the loue hee bare to them, requited him with hatred: *Then hee gaue himſelfe to prayer*, Pſal. 109. 3. Or elſe inwardly, by reaſon of croſſes, which it pleaſeth God to bring vpon vs, againſt which, the onely remedy is to *vſe Prayer*, as the Apoſtle exhorts, *Iames*, 5. *Is any afflicted? let him pray. A timore tuo concepimus ſpiritum ſalutis*, Eſ. 26. 8. That is, *For feare.*

And when wee conſider our owne wants, the troubles that are vpon vs, though for a time wee hold our tongues and ſpeake nothing, yet a fire will kindle in vs, we cannot long bee ſilent, but the

desire of our heart must haue a vent by prayer, as the Prophet had experience in himselfe, *Psalm.* 39. So that as well the feare of danger to come, as present want and affliction, will leade vs to prayer.

But when wee are rid of all aduersitie, yet there is another vse of prayer, which is the *Vse of Duty*.

Wee are to pray, not in regard of our selues, but in obedience to God, who commandeth prayer to be made by vs, as a part of his seruice and duty, which wee owe to him.

Prayer made of duty is of two sorts, both in regard of time, and place.

Iob in the law of nature tels vs, that it is our duty: *Inuocare Deum omni tẽpore. Iob.* 27. 10. & our Sauiours charge vnto his Disciples is, that they should *semper orare. Luk.*

18. which the Apoſtle interpreteth by αδιαλειπτως, 1. *Theſ.* 5. But this cannot be performed of vs by reaſon of our infirmity, therefore we muſt expound this otherwiſe, & as Saint *Paul* ſpeakes, we muſt ſpeake after the manner of men, *propter infirmitatem. Rom.* 6. and ſo vve are cõmanded *to pray alwaies*; the meaning is, that it is our duty to appoint certaine hovvres for prayer; for as *Auguſtine* ſaith, *Semper orat, qui per certa interualla temporum orat*, the reaſon of this expoſition is, for that our ſeruice to God, muſt bee *a reaſonable ſeruice*, *Rom.* 12. and the preaching of the vvord muſt not be done negligently; for it muſt be λογικον γαλα, 1. *Peter* 2. vvhich cannot continually be performed of man vvithout ſome reſpect.

Touching the ſet times appointed to the ſeruice of God in

the Lavv, it is appointed and required, that there ſhould be both morning and euening ſacrifice day by day, and that vpon the Saboth there ſhould be *twiſe ſo long ſeruice as vpon other dayes.* Numb.2.8.

This publicke ſeruice vvas performed by the Ievves, among vvhom *the booke of the Law was read foure times a day*, Nehem.9.3.

For priuate deuotion the Prophet ſaith, *In the euening, in the morning, and at noone day, will I cal vpon thee*, Pſal.55. and *Daniel* vvas *for praying three times a day, caſt into the Lyons Denne.* Dan.6.

In the nevv Teſtament this duty of prayer vvas by the practiſe of Saint *Peter* limitted to the *third houre*, *Act.*2.15. to the *ſixt houre*, *Act.*10.9. to the *ninth houre*, at vvhich time *Peter and Iohn went vp to the Temple together to pray*,

Act.

Act. 3. vvhoſe diligence and care ought to ſtirre vs vp to the like.

Further the Diſciples deſire to be taught a right forme of prayer: not onely as here, as a Chriſtian, but as an Apoſtle and Miniſter ſent forth to preach the Goſpell: vvhereby vvee learne that prayer belongeth not onely in generall to euery Chriſtian, but more particularly and ſpecially to thoſe that haue any Eccleſiaſticall authority ouer others.

So that is an opinion very erronious, that wee haue no other vſe of the Apoſtles of Chriſt, and their Succeſſours, but onely for preaching: whereas, as it is a thing no leſſe hard to pray well, then to preach well: ſo the people reape as great benefite by the interceſſion of their paſtors, which they continually make to God, both priuately and publickly, as they

do

doe by their preaching.

It is the part of the Miniſters of God, and thoſe that haue the charge of the ſoules of others, not onely to inſtruct the flock, but to pray for them.

The office of *Leui* and his poſterity, as *Moſes* ſheweth, was not onely to teach the people the Lawes and Iudgements of the Lord, and to inſtruct Iſrael in the law, but alſo *to offer Incenſe vnto the Lord*, Deut. 33. Which *Incenſe* was nothing elſe but a *type of prayer*, made by the faithfull. Pſalm. 145.

Therefore *Samuell* confeſſeth, *that hee ſhould ſinne no leſſe in ceaſing to pray for the people, then if he were ſlacke to ſhewe them the good and right way*, 1. Sam. 12. 23.

This duty the Miniſters of God may learne from the example of Chriſts owne practiſe, who *went*

out

put earely in the morning to pray. Mark. 1. 35. So he prayed for *Peter that his faith ſhould not faile*, Luk. 22. alſo from the example of the Apoſtles, who al-be-it they did put from them the miniſtration of the Sacraments, yet gaue themſelues continually to *prayer*, and the *Miniſtery of the word*, Act. 6. 4.

In which regard *Paul* ſaith, hee was ſēt not to *baptize, but to preach the Goſpel.* 1. Cor. 1. 17. which they did refuſe to do, not as a thing impertinent to their office, but that they might with more attention of minde and feruency of Spirit apply themſelues to make interceſſion for Gods people.

Thus much they are to learne from hence, that the Prieſts are *Angeli Domini exercituum. Mal.* 2. 7. If Angels, then they muſt not onely deſcend to the people to teach them the will of God, but aſcend

ascend to the presence of God to make intercession for the people, and this they do more cheerefully, for that God is more respective to the prayers which they make for the people, then the people are heedfull to the law of God taught by them.

For this cause the Priests are called *the Lords remembrancers*, Es.62.6. because they put God in minde of his people, desiring him continually to helpe and blesse them with things needfull, for God hath a greater respect to the prayers of those that haue a spirituall charge, then to those that are of the common sort. Thus the Lord would haue *Abimelech* deale wel with *Abraham*, & deliuer him his wife, because hee *is a Prophet*, and *should pray for him that he may liue*, Gen.20.

So to the friends of *Iob* the Lord

Lord ſaid: *My ſeruant* Iob *ſhall pray for you, and I will accept him.* Iob.42.

This office was appointed to the Prieſtes in the Law, *Leuit.*5.6. *orabit pro ijs ſacerdos*, Thus *Ezechia* ſent for *Eſay*: ſo ſaies he, *Lift thou vp thy prayer*, Eſa.37.4.

Men as they are Chriſtians ought to pray, *three times a day*, as *Dauid* Pſal.55.but as they are Prophets and haue a ſpeciall charge, they muſt pray to God *ſeuen times a day*, as the ſame *Dauid.* Pſal.119.

This day of prayer, made by the Prieſts in the behalfe of the people, was ſo highly eſteemed, that they tooke otder that prayer ſhould be made continually, and becauſe the ſame Prieſts are not to doe all one thing, but to pray; therefore ſome were appointed for the firſt watches, others for the

the ſecond, and others for the third watches, that ſo while one reſted, the other might pray, whereof *Dauid* ſpeaketh, when he ſaith, *Mine eyes preuent the night watches*, Pſal. 119. So Chriſt ſpeaketh of the *firſt and ſecond watches*. *Luk.* 22.

Touching *Dauids* dilligence in performing of this duty for the good of the people, he ſaith, *At midnight I will riſe vp, to giue thankes to thee.* Pſal. 119. So did *Paul* and *Silas*, *riſe at midnight to ſing praiſe to God.* Act. 16. And it were to bee wiſhed that the like order were taken in the Church that the ſacrifice of prayer were continually offered among Chriſtians as it was in the Synagogues of the Iewes.

Secondly, in regard of the place, wee are euery where to *lift vp pure hands* 1. *Tim.* 2 and ſo the Pſalmiſt

Pſalmiſt extendeth this part of Gods ſeruice to all places generally of his dominion. *Pſal.*103. Howbeit though it be not to bee neglected in no place; yet eſpecially we muſt offer this ſacrifice of prayer and prayſe, *in the aſſembly among the faithfull in the congregation*, Pſal.111. and ſo wee muſt learne to diſtinguiſh the *lyturgy* and the publicke ſeruice of God in the Church, from that *priuate deuotion*, which our Sauiour would haue vs to performe daily; when he ſaith, *When thou prayeſt enter into thy chamber*, Math.6. For God hath promiſed to accept that worſhip which we tender vnto him in the place conſecrate for that purpoſe: *In euery place where I put my name, thither will I come and bleſſe thee*; Exo.20.24. *Non ſolum quod oratis, ſed quod ibi oratis*, that is, the publicke place whether

ther the Saints of God from time to time assemble themselues to call vpon God together. In his *Temple* doth euery man *speake of his prayse*, *Psal.* 29. Our Sauiour Christ did therefore tell them that it was *domus orationis*, Isa. 56. to teach vs, that the chiefe end of our meeting there, should be, not to make it a publicke schoole of Diuinity, and instruction, but to powre out our prayers to God; for priuate prayers was not enough, vnlesse at times appointed wee meete together to pray publickely.

So the Apostle Saint *Peter* doth teach vs by his example, who not onely when he was at home went vp *to the top of his house to pray* Acts 10. but *to the Temple also.* Act. 3.

Saint *Paul* did not content himselfe to bow his knees to God when

when he was at *Rome*, and *Ephesus*, and other places; but hee went to *Ierusalem*, and prayed *in the Temple* Act. 22. 11. which thing as hee did for himselfe; so no doubt, hee did it in the behalfe of the Church of God, to which he was sent to preach; and it were to bee wished that in the Church there were *minus oratorum, & plus orantium.*

The second generall point is, touching the contents of the word, *Oratis.*

Our necessities are manifold, and the grace of God, which wee sue for to God, is, *multiformis gratia*, 1. *Pet.* 4. Besides, the Apostle saith, *pray with al manner of prayer*, Ephe. 6. therefore it is meete that wee should take notice how many kinds of prayers there are, wherein the Apostle guides vs, when hee saith, *Let supplications,*

prayers, thanks-giuing, and intercessions bee made, 1. Tim. 2. These foure containe all those sorts of prayer, which are contained in the body of this word, *Orate*.

Prayer, or inuocation consists of confession and petition; confession is diuided into *confessionem fraudis*, which the Greekes call ἐξομολογησις, that is the confession of sinnes, whereunto they adde supplication to God for pardon, like that of the *Publican*, *Luk.* 18. *God be mercifull to mee a sinner*.

The other kind of confession is, *Confessio laudis*, that is, thanksgiuing to God for his goodnesse in pardoning our sinnes, and bestowing his benefites vpon vs, which kind of confession is called αὐτομολογησις. This also is a part of prayer, and ought to go with it, as appeares, *Phil.* 1. 3 *Col.* 1. 3. where the Apostle doth thanke God al-

waies for the Churches in his prayer.

Both these the Iewes gather from the words *Iudah* and *Israel*; for *Iudah* is confession; and *Israel* is the name of preuailing in wrastling with the Angel, as the faithfull do *striue with God in prayer*, *Rom.* 13.

The one they call *Tehillah*, the other *Tephillah*.

They had both these, *Hosanna*, and *Halleluiah*.

Petition stands vpon *Compreca-tion* and *Deprecation*.

Deprecation is, when wee desire that euill may be remoued, which kind of prayer is δεησις and *Techi-nah*.

Comprecation is, when we would haue our want supplyed with good things, which is προσευχη and *Tephillah*.

Intercession is an other kind of

prayer proceeding from charity, as the other came from faith, when wee do not onely confesse our owne sinnes, but the sinnes of others, when we pray not only for our selues, but for others; when we praise God not onely for his goodnesse on our selues, but for others.

So it was the charge which God gaue by his Prophet to them in captiuity, not onely to pray for themselues, but *to pray for the prosperity of the Cittie where they were prisoners.* Ier. 29, 7.

As they were to haue a care of the common-wealth, so the like is to bee had of the Church. Therefore when *Peter* was in prison, there was prayer made continually of the Church to God for him, *Act.* 12. 5. *pray for all Saints saith the Apostle,* Ephe. 6. *and for mee especially, that vtterance*

may

may be giuen to mee, &c. and as for them that haue any ſpeciall place in the Church or commonwealth, ſo wee are bidden to pray for all ſuch as are in miſery, as *Dauid* teacheth vs by his example; who when his enemies were ſicke, ceaſed not to pray for them, no leſſe then for himſelfe, but *put on ſackcloth and humbled his ſoule with faſting.* Pſal. 35.

Vnto theſe kinds of prayer ſome adde two more; the firſt is, when vpon condition that God will grant vs our deſire, wee vow that we wil faithfully ſerue him afterwards, as *Iacob* prayed, *Gen.* 28. The other is a ſimple prayer or petition vttered in ſhort words, as Lord haue mercy on me, and ſuch like, which are nothing elſe, but ſparkes of that fire, which kindeleth within vs, whereof *Dauid* ſpake, Pſal. 39. *Heare me Lord and*

that right ſoone for my Spirit faileth. Pſal. 143.

In regard of this our weakeneſſe, our Sauiour hath in a ſhort prayer comprehended whatſoeuer is needfull for vs, which breuity he vſed, leaſt if he had ſet a large forme of prayer, our ſpirit ſhould be dead, and our deuotion key-cold before wee could come to the end; and for the ſame purpoſe the Church hath preſcribed *collects*, prayers anſwerable to that ſhort petition of our Sauiour Chriſt.

All theſe kinds of prayers were vſed by our Sauiour Chriſt in the dayes of his fleſh, as he tooke our nature, and was the head of a body *Factus pro nobis peccatum*, 2. *Cor.* 5, and ſo did not onely confeſſe himſelfe a ſinner, but ſuffered the wrath of God for it; which made him cry, *Deus mi, Deus mi*, *My God, my*

my God, why haſt thou forſaken me? Math.26. *The rebuke of them that rebuked thee fel on mee.* Rom.15. Pſal,69.

Alſo he was an example to vs of thankſ-giuing, *I thank thee ô Father, &c.* Luk.10.21. *I thanke thee that thou haſt heard me,* Ioh,11.

For *Deprecation*, as hee was a man. *Let this cup paſſe from meee.* Math.26.

The good he prayed for at the hands of his Father was, *Pater, glorifica me ea gloria, quam habui apud te, &c,* Ioh.17.

Touching *Interceſſion*, he prayeth, *Pater ignoſce eis,* Luk.23. *I pray not for them onely, but for all them that ſhall beleeue by their preaching* Ioh.17.

As hee vſed all theſe kinds of prayer, ſo he ſet them all downe in this forme of prayer.

The *Confeſſion* of ſinne, and

the ſupplication for remiſſion, is in the fiue petitiõs, The *thankſ-giuing* is that δοξολογια *for thine is the kingdome, power, and glory*; and the good which he deſireth is, the ſanctification of Gods name, the accompliſhment of his kingdome and fulfilling of his will, as alſo a continuall ſupply of all things needfull for this preſent life.

The euill from which he prayes to be deliuered, is firſt, from ſinne it ſelfe: ſecondly, from the temptations of ſinne: thirdly, from euils, which are the effects of ſinne.

The third and laſt point in this Text is, that wee obſerue ſomething in this word *Dicite*; whereof the firſt is, that here Chriſt doth not ſay, *Say thus*, as *Math.6.* whereof ſome gather, that wee may frame prayers, after the forme of the Lords prayer, but not vſe the words themſelues: But he ſaith to his

his Diſciples, *Dicite Pater noſter &c.* that is, we may boldly vſe the very words of this prayer, and albeit, to ſet forth the deſire of our heartes, wee vſe other formes of prayer, and that in more words, yet we muſt conclude our prayers with this prayer of Chriſt.

Secondly, when he ſaies *Dicite*, he doth not ſay *cogitate* or *recitate*, or *murmurate*, but, *intus dicite & cum orè*, for there is a mouth in prayer, *& non eſt oratio ſine ore*, therefore he alloweth vocall prayer; and as hee will haue vs expreſſe the deſire of our hearts in words, ſo the chiefe thing is, that our prayers be from the heart; for *inuocation is a ſpirituall ſacrifice*, 1.Pet.2. *A reaſonable ſeruice*, Rom. 12. So both the vnderſtanding and reaſon muſt be occupied, and alſo the ſpirit or inward affection of the heart: Our Sauiour re-

requireth both in expreſſe words, *worſhip him in ſpirit and truth.* Ioh.4. *Sing with vnderſtanding,* Pſal.47. *I will pray with the Spirit, and I will pray with the vnderſtanding alſo.* 1.Cor.14.

Wee muſt not onely haue a ſpirituall feruency and zeale, but alſo muſt know what wee pray for, which is belonging to the vnderſtanding: So that if both doe not concurre, our ſeruice is not reaſonable, nor our ſacrifice of praiſe, ſpirituall.

As for that prayer that comes onely from the lippes, it may bee ſaid of it, as God ſpake of hypocrites, *Is that the faſt that I required?* Iſa.58. So, aſſembling to heare the word, as people vſe to do, Ezech.33. *Is this that which God requireth? Is this to eate the Lords Supper?* 1.Cor.11.

It is not enough to make long

prayers

prayers, and vſe many words, there is a ſpirituall prayer which God will haue with our vocall petitions, and therefore, that we may pray with vnderſtanding, we haue neede to be inſtructed in the ſenſe of the Lords prayer.

The excellency of this prayer is in regard of him that made it, who is come from aboue, who hath mixed nothing with this petition that ſauoreth of the earth; for they are all heauenly, as hee himſelfe is heauenly: Secondly, in reſpect of the forme, which is a moſt perfect forme, it was compiled by him who is the *wiſedome of God*, and therefore cannot bee but perfect, *quia perfecta ſunt opera Iehouæ*, Deut. 33. Thirdly, in regard of the excellent benefites that are procured to vs by it, which are ſo many as can bee deſired at the hands of God. Fourthly, for the order

order which Christ keepeth.

If man did make a prayer, hee would beginne at daily bread; but Christ in this prayer teacheth vs first to seeke *the kingdome of God*, Math. 6.

Our first Petition must be for the glory of God, & then for our own welfare, chiefly in the world to come; & also in this life, for as we may not pray at all for things that are euil, so in things that are good and lawful, we must take heed that we aske not amisse.

The petitions, being seuen, are deuided thus: The first, concernes God himselfe, the other sixe concernes vs.

They concerne vs in a threefold estate, first, of Glory: secondly of Grace: thirdly, of Nature.

In these petitions that concerne vs, the euill that we would haue remoued from vs, is: first,

sinne

ſinne: ſecondly, temptation: thirdly, euill.

The good we deſire to be granted vs, is firſt, that Gods kingdome may bee in our hearts: ſecondly, that his will may be performed of vs: thirdly, that he will giue vs things neceſſary for this preſent life.

The

The ſeuenth Sermon.

LVKE 11.2.
Our Father.

THis Prayer, penned by our Sauiour Chriſt in the behalfe of his Diſciples & his Church vnto the end of the world, ſtandeth firſt vpon an *Inuocation*, then vpon certaine *Petitions*.

The inuocation is the ſtile or word of ſalutation, wherein wee call vpon the Maieſty of God. The Petitions containe the ſum of thoſe things wee ſeeke for at the hands of God.

That

That which we haue generally to note out of this preface is, that this is one benefite which God vouchsafeth vs, that we may pray vnto him and be heard; whereby we are to conceiue of him that he is not like the great Monarches, to whom no man might presume to speake, except *he hold out his golden Scepter to him*, as it is in *Est.* 4.

The heauenly Maiesty vouchsafeth euery man this honour to speake to him, and the Golden Scepter of his word doth allure vs thereunto.

Secondly, it is a greater benefite to pray to God on this manner, that is by the name of Father; and therefore by that which hee promiseth the faithfull, Isa. 65, *Before they call I will heare them.* wee are taught that we are so assured of Gods goodwill and fauour toward vs, euen before we open our mouthes

mouthes to aske any thing of him that we doubt not to call him *Father*, from whence we may reason as the Apostle doth, *Rom.* 8. *Seeing he hath giuen vs his Sonne, how shal he not with him giue vs all things?* So seeing God taketh vs for his children, how shall hee deny vs any thing, whereby hee may shew himselfe a *Father?*

In the first we consider the *perfection* of Gods goodnes, in these words, *Our Father*: In the second, the *excellency* of his power, expressed thus: *Which art in heauen.*

Both these are attributed vnto God, not onely of the Christians, but euen by the Heathen, that are strangers to the Church; for they attribute this vnto God, that he is *optimus*, *maximus*, and therefore where these two doubts arise in our hearts, *Domine si vis*, Lord, *if thou wilt*, Math. 8. and *Domine*

si

si quid potes, *Mark.9.* they are both taken away by these two attributes.

By that terme which setteth out the *perfection* of Gods goodnesse, he assureth vs that hee is willing, and by that which expresseth the *excellency* of his power, wee are taught that he is able to performe our requests.

His goodnesse giueth vs *fiduciam*, that in regard of it wee may *boldly come to the throne of grace*, Heb.4.

The consideration of Gods power breedeth in vs *deuotion* and *reuerence*, (for both must bee ioyned together) neither feare without the consideration of his goodnesse, nor bold confidence that is not tempered with a dutifull regard of his power, is acceptable to him.

So that which we learned in *lege*

credendi, that God is the Father almighty, is here taught againe in *lege ſupplicandi*; where we are inſtructed in our prayers to aſcribe both theſe vnto God: firſt, that he is our *Father*; ſecondly, our *heauenly Father*.

The conſideration of theſe two, are the pillars of our faith, and there is no petition wherein wee do not deſire, that God will either ſhew vs his goodnes, or aſſiſt vs with his power, & no Pſalm or Hymne, that is not occupied in ſetting forth one of theſe.

The titles which expreſſe Gods goodnes haue two words, the one a word of faith, the other a word of hope and charity.

Of both theſe words of *Pater*, and *noſter*, *Baſil* ſaith, that here *Lex ſupplicandi, non modo credendi, ſed operandi Legem ſtatuit*, The law

of

of prayer, doth not onely eſtabliſh & confirme the law of beleefe, but of working alſo, For where in the word *Father*, is expreſſed the loue of God to vs, it comprehendeth withall the loue we beare to him.

Where we call God *our Father*, and not *my Father*, therein is contained our loue to our neighbour, whom wee are to loue no leſſe then our ſelues, *Vpon theſe two hang the Law and the Prophets.* Math. 22.

Againe, the word *Father*, is a word of faith, and *our* a word of charity; and the thing required of vs in the new Teſtament is, *Fides per charitatem operans, Faith, which worketh by charity. Gal.* 5.

So that in theſe words *Our Father*, we haue a ſumme both of the Law and the Goſpell.

Chriſt might haue deuiſed many more magnificent and excel-

lent termes for God; but none were apt and fit for vs to assure vs of Gods fauour. Our Sauiour saith, *Luk.* 11.13. *That earthly fathers, which many times are euill men, haue notwithstanding this care for their children, that if they aske them bread, they will not giue them a stone: much more shall our heauenly Father giue vs the holy Spirit, if we aske it.*

Wherefore Christ teaching vs to call God by the name of *Father*, hath made choyce of that word, which might serue most to stirre vs vp vnto hope, for it is *Magnum nomen sub quo nemini desperandum*, a great name vnder which no man can despaire.

There may seeme an opposition to be betwixt these words, *Father* and *Our*, if we consider first, the Maiesty of God, before whom the hils do tremble, and the Angels

gels in heauen couer their faces. Secondly, our owne vncleanenes and baſeneſſe, both in reſpect of the mould whereof we be made, which made *Abraham* confeſſe himſelfe vnworthy *to ſpeake vnto God beeing but duſt and aſhes*, Gen. 18. And alſo in regard of our pollution of ſinne, in which regard we are called, *The ſlaues of ſinne, and children of the Diuell.* Ioh. 8.

Herein we finde a great diſtance betweene God and vs, and ſo are we farre from challenging this honour to be the ſonnes of God in regard of our ſelues. *Who durſt* (ſaith *Cyprian*) *pray to God by the name of Father, if Chriſt our Aduocate did not put theſe words in our mouthes?* Hee knoweth how God ſtandeth affected towards vs, for all our vnworthineſſe; and therefore ſeeing he hath framed this

petitiõ for vs, we may boldly as he commandeth say thus, *Our Father*.

Therfore albeit of our selues we cannot conceiue hope, that God is our *Father*, yet we may call him *Father* by the authority of Christ, and say with *Augustine*, *Agnosce Domine stilum aduocati filij tui, Lord take notice of the stile of our Aduocate thy Sonne.*

We know not Gods affection towards vs, but by Christ we take notice of him, for he hath *declared him vnto vs, Ioh.* 1.18, and being taught that God in Christ, vouchsafeth to admit vs for his children, *We do with boldnesse come to the throne of grace*, Heb. 4.

Therefore we haue thankfully to consider vnto what dignity we that liue vnder the Gospell are exalted, not onely aboue the Patriarches in the time of the Law, but aboue the heauenly Spirits.

Before

Before the Law was giuen, *Abraham* ſaith, *Shall I ſpeak to the Lord?* Gen. 18, In the law Chriſt ſaith, *Ego ſum Dominus Deus tuus*, Exod. 20. then he was not called *Father*. But if we aske that queſtion which the Apoſtle makes, *To which of the Angels ſaid he, thou art my Son?* Heb. 1. 5. It will appeare that God hath honoured vs in a degree aboue Angels, for that he giueth vs leaue to call him *Father*.

Thus wee ſee what preheminence wee haue from God, aboue, as well the Saints on earth in time of the Law, as the heauenly Angels; that wee may not one-pray, but pray thus, *Our Father*.

In the word *Father*, we are further to note, not onely that God is the *cauſe of all things*, for that he bringeth forth all things, but alſo his στοργη φυσικη, or *naturall affection*, to thoſe things that are

produced.

Gods *Paternity* is first generally to be considered in al creatures, which for that they haue their being from God, he is said to be their *Father*, So *Iob* called God *Pater Pluuiæ*, *The Father of the raine*, Iob.38. Also he is called *Pater Luminũ*, *Iam.*1.17. and this is a motiue sufficient to moue God to be fauourable to our prayer, if there were no more, that we are his creatures: so *Dauid* spake, *Despise not the worke of thine owne hands*, Psal.138. But men haue another vse of Gods *paternity*, for whereas of other things God said *Producat terra*, Gen.1. When man was to be created, he said, *Let vs make man*, giuing vs to vnderstand that howsoeuer other creatures had their being from God *immediately*, God himselfe would be his *Father*, and frame him *immediately*

ly with his owne hand.

Secondly, when God created man according to his owne image hee breathed into him life immortall, hee gaue him the ſparkes of knowledge, and indued his ſoule with reaſon and vnderſtanding, in which regard it is called the *candle of the Lord. Prou.* 21.

Thirdly, when man was fallen from his firſt eſtate, God opened to him a dore of repentance, which fauour he hath not vouchſafed to the Angels that fell, and ſo we may craue Gods fauour, not onely as we are the workes of Gods hands, but as we are his owne image.

Fourthly, God is our *Father*, as we are Chriſtians: that which *Moſes* ſaith; *Is hee not thy father*, Deut. 33. and *doubtleſſe thou art our Father*, Iſa. 63. is to be vnderſtood of our generation, but we haue

haue a ſecond birth, called παλιγγενεσια, or Regeneration, which ſetteth vs in a degree aboue mankind, and makes vs not onely *men*, but *Chriſtians*, which if we be, then we are the ſonnes of God, not as the raine, or lights, or they that are created to the image of God, but for that wee are *borne of God*, *Ioh*, 1.18. that is, borne againe of the water and of the Spirit, without which Regeneration, no entrance is into the kingdome of God.

And our dignity in being the ſons of God, in theſe three ſorts is to be cõſidered: Firſt, in that we are *the price of Chriſts bloud*, 1.*Cor.* 6. Secondly, we haue *Charactererem*, that is, *the ſtampe of the ſons of God*, when we are called Chriſtians. *Act.* 11. Thirdly, we are *the Temples of the Holy Ghoſt*. 1.*Cor.* 3. By meanes whereof he giueth vs holy

holy desires, and maketh vs sorry that we haue offended his Maiesty; the assurance of this, is that which the Apostle cals, *the Spirit of Adoption*, which he sends into the hearts of Christians, to certify them both that they are the sonnes of God, and *may call him Father, Rom*, 8. in a double sense, both in respect of nature and grace, not onely by *generation*, but by *Regeneration*.

In the naturall affection that God beareth vs, wee haue two things, 1. *the immutability of it*, 2. *the excellency*.

God doth teach vs, that his loue to vs is *vnchangeable*, in this that he expresseth it by the name of *Father, Nam pater etiamsi offensus, est pater; & filius etiamsi nequam, tamen filius. A father though offended, is a father; and a sonne though naught, yet is a sonne.*

The

The Maiſter may ceaſe to be a Maiſter, ſo may a ſeruant. The huſband may ceaſe to be a husband, ſo may the wife by meanes of diuorce; but God can neuer ceaſe to be our *Father*, though he be neuer ſo much offended, and we cannot ceaſe to be his ſonnes, how wicked ſoeuer we bee; and therefore God doth by an *immutable* terme, ſignifie vnto vs the *immutability* of his affection. Heb. 6.

And in deed whether he do beſtow good things on vs, or hee chaſten vs, his loue is ſtill *vncheangeable*, for both are to be performed of a father toward his children, and therefore whether hee afflicts vs, or beſtow his bleſſings on vs, we are both to acknowledge his fatherly care, howſoeuer *To fleſh & bloud no affliction ſeemeth good for the preſent.* Heb. 12.

This

This *immutability* of his loue, as it miniſtreth comfort in time of affliction, ſo doth it comfort and raiſe vs vp in ſinne and tranſgreſſion, ſo that notwithſtanding the greatneſſe of our ſinnes, wee may be bold to ſeeke to God for fauor, and ſay, *Etſi amiſi ingenuitatem filij, tamen tu non amiſiſti pietatem patris*: Although Lord, I haue loſt the duty of a ſonne, yet thou haſt not loſt the affection of a father.

The *excellency* of Gods loue appeareth herein, that hee is not deſcribed to be God vnder the name of a king, or great Lord, as *Math.* 18. There we haue an example of great goodneſſe in pardoning ten thouſand Talents; but yet a doubt will ariſe in our minds except we know him to be good otherwiſe then as he is a king: for ſo looke what mercy he ſheweth

to

to vs, the like he will haue vs shew to others, but we come short of this. But this is it that contents vs, that he describes his goodnesse vnder the terme of *Father*: in which regard how wickedly soeuer we deale, yet still we may say with the euill child, *I will go to my Father*, *Luk.* 15. He had cast off his father, he had spent all his patrimony; yet for all that hee resolueth to go backe, and his father is glad to receiue him, hee went, and met, and entertained him ioyfully; such affection doth God beare to his children.

The benefites that we haue by the fatherly loue of God is of two sorts: First, *Fructus indulgentiæ paternæ*: Secondly, *Fructus liberalitatis paternæ*, that is, the *fruit of fatherly compassion*, and *the fruit of fatherly bounty.*

Fathers stand thus affected to-

wards

wards there children, that they are hardly brought to chaſten them, and if there be no remedy, yet they are ready to forgiue, or ſoone ceaſe puniſhing: *Pro peccato magno paululum ſupplicij ſatis eſt Patri*, for a great offence, a ſmall puniſhment is enough to a father.

And for their *bountifulneſſe*, the Apoſtle ſaith, *That there is naturally planted in fathers a care to lay vp for their children.* 2. Cor. 12. they are both in God; for *facillity ad veniam*, to pardon, and readineſſe to forgiue, makes him *Patrem miſerecordiarum*, 2. Cor. 3. not of one, for he hath a multitude of mercies, great mercy and little mercy, *Pſal.* 51.

The affection of *Dauid* toward *Abſolon*, a wicked ſonne, was ſuch, that hee forgaue him, though he ſought *to depriue his father of his kingdome.* 2. Sam. 12. and though

we

we offend the Maiesty of God, yet he assureth vs, that he will bee no lesse gracious to our offences, then *Dauid* was, For *Dauid was a mã after Gods own heart.* 1. Sam. 13.

Touching the care which God hath to prouide for vs, the Prophet saith, and also the Apostle, *Cast your care vpon the Lord for hee careth for you*, 1. Pet. 5. He careth for vs, not as he hath care of *Oxen*, 1. *Cor.* 9. but such a tender care as he hath for the *Apple of his eye*, *Zach.* 2. He prouideth for vs, not lands and goods, as earthly fathers; but, *an inheritance immortall, incorruptible, and that fadeth not, reserued in heauen for vs*, 1. Pet. 1. and hath prepared for vs, *an heauenly kingdome, whereof we are made co-heires with his Sonne Christ*, Rom. 8. 17. and this is the fruit of his fatherly bountifulnes towards vs.

Out

Out of theſe two, the *immutability*, and *excellency* of Gods loue, ſhewed both in forgiuing ſinnes, and prouiding good things, aryſeth a duty to be performed on our parts, for εἰπαστ παρακλησι, *in all comfort*: *& nomen patris, vt explicat, ſic excitat charitatem*: the name of a father as it ſheweth, ſo it ſtirreth vp loue: as it ſheweth *quid ſperandum, ſic quid ſit preſtandum*, what is to be performed of vs: the name of a father doth promiſe vnto vs forgiueneſſe of ſinnes, and the bleſſings not of this life onely, but eſpecially of that that is to come, and this duty lyeth vpon vs, that we ſo liue as becommeth children: wee may not continue in ſinne, but at the leaſt muſt haue *virtutem redeundi*, the vertue of returning, Iſa. 63. *why haſt thou cauſed vs to go out of the way.*

A child though he haue wandred neuer ſo farre, yet at length will come to that reſolution: *I wil returne to my father*, Luk. 15.

But if we conſider the dignity whereunto we are exalted, wee ſhall ſee on earth, *Si filij Dei, quodammodo Dij ſimus*: If wee bee ſonnes, we are after a ſort Gods: *& Diuinæ participes naturæ*, 2. *Pet.* 1. partakers of the diuine nature, as the ſonnes of men are men.

But the Apoſtle ſets downe this plainely; behold what great loue he hath ſhewed vs, *That wee ſhould be called the ſonnes of God.* 1. Ioh. 3. This dignity requireth this duty at our hands, that wee *reuerence our Father, Mal.* 1. 6. *If I be your Father, where is my loue? If yee call him Father, without reſpect of perſons, &c. Then paſſe the time of your dwelling here in feare.* 1. Pet. 1, 13.

Our

Our, is a word of *hope*, as *Father* is a word of *faith*, for hee that ſaies *noſter*, *our*, includes himſelfe, and by hope applyeth Gods fauour in particular to himſelfe, which by faith he apprehends to be common to all, neither doth appropriate it to himſelfe, ſaying, *My Father*, but includes them with himſelfe; and ſo the word *our* is alſo *Vox charitatis*, the voyce of Charity.

As the firſt word did teach vs, the Father-hood of God, ſo the word *our*, implyeth the fraternity wee haue one with another: for God, to ſhew what great regard he hath of the loue of our neighbour, hath ſo framed and indyted this prayer, that there is neither, *Ego* nor *mi*, nor *meum*, nor *mea*, neither *I*, nor *myne*, nor *my*, but ſtil the tenor of it is, *Our Father, our bread, our treſpaſſes, vs from euill.*

Therefore one ſaith, that prayer is not onely *breuiarum fidei*, an abridgement of our faith, but δειγμα αγαπης, a mutuall pledge of our loue towards our brethren which is then eſpecially teſtified, when wee pray to God for them: For this prayer which our Sauiour ſets down for vs, and all Chriſtians prayers, are not the prayers of nature, *pro ſe orat neceſſitas*, neceſſity ſtirreth vp men to pray for themſelues: but the prayers of charity, when we are to commend the ſtate of our brethren to God as well as our owne, *quia pro alijs charitas*: for charity prayeth for others; for in this prayer there is matter not onely of *ſupplication* for the auoyding of euill, and *comprecation* for the obtaining of good in our owne behalfe; but of *Interceſſion* alſo, to teach vs, that whether we deſire that euill be remoued

moued, or good be beſtowed vpon vs; wee ſhould deſire it for others, as well as for our ſelues.

The vſe of this doctrine is of two ſorts: firſt, againſt *Pride*, for if God be not the Father of one man more then another, but all in common do call him *Our Father*, why then doth one man exalt himſelfe aboue another? *Haue we not all one Father? Mal.2.* and the Apoſtle ſaith, *Yee are all the ſonnes of God by faith in Chriſt Ieſus*, Gal. 3. and our Sauiour ſaith, *Vos omnes fratres eſtis, Yee are all brethren.* Mal.2.3.8. Therefore we are not onely to loue one another as brethren, but to honour one another, becauſe we are the ſons of God; for this end the Apoſtle exhorteth, *In giuing honour to one before another.* Rom.12. So farre ought wee to bee from deſpiſing one another, *Cur enim non pudeat*

aſpernari fratrem quem Deus non aſpernatur filium? Why are wee not aſhamed to ſcorne him to be our brother, whom God ſcorneth not be his ſonne?

Secondly, it ſerueth againſt malice, we were all in the loynes of *Adam* when he fell, and all one in the body of Chriſt; ſo that whatſoeuer he, as our *Head*, hath done or ſuffered, the ſame all men do, and ſuffer in him.

And laſtly we are all included in this word, to teach vs, that we ought to wiſh the ſame good to others, which we do to our ſelues, for this is that which Chriſt commendeth in our Chriſtian practiſe in the duty of prayer, *Vt ſinguli orent pro omnibus, & omnes pro ſingulis*, that each ſhould pray for all, and all for each other.

He hath taken order, that no man can pray this prayer, but hee

muſt

muſt pray for others, as well as for himſelfe, and ſo do good to all, and the mends that is made him is, that they alſo for whom hee prayed, doe likewiſe at another time pray for him; and though we cannot alwaies pray in ſuch feruency of Spirit as is required in prayer, yet the holy Ghoſt doth *ſupply our infirmity*, by ſtirring vp others to pray, and make interceſſion in our behalfe, *cum gemitibus inenarrabilibus*, *with vnſpeakeable grones*, Rom. 8. euen then when we cannot do for our ſelues, and this is a ſpeciall benefite, which the faithful haue in the Communion of Saints.

The Apoſtle ſaith, that God to aſſure vs that he takes vs for his ſons, hath ſent his Spirit into our hearts, whereby we cry *Abba Father*, *Gal.* 4. the one of theſe words hath reſpect to the *Iewes*, the

other to the *Gentiles*, teaching that it is our duty to pray both for *Iewes* and *Gentiles*, and ſo for all though they be ſtrangers to vs.

Secondly, wee are to pray for ſinners, bee their ſinnes neuer ſo great, in hope that God will giue them the *Grace to repent, and to come out of the ſnare of the Diuell.* 2. Tim. 2. and that he will tranſlate them out of the ſtate of ſinne into the eſtate of grace, for this life as long as it laſteth is, *tempus præſtitutum pœnitentiæ*: a time ordained for repentance.

Thirdly, as for our *brethern*, ſo for our *enimies*, as our Sauiour willeth. *Math.* 5. 44. for they alſo are comprehended vnder the word *noſter*; *For God hath ſhut vp all in vnbeleefe: that he may haue mercy on all.*

Neither are wee to pray in generall for all, but for ſome in particular

ticular as neede requireth.

Not in generall for all good things, but for ſome ſpeciall bleſſings.

As wee are to pray generally, that Gods will may bee done, ſo, for that this is Gods will *our ſanctification*, 1. *Theſſ.* 4. wee may pray in particular for thoſe things that we haue need, as to be deliuered from all temptations generally, ſo ſpecially from thoſe ſinnes, whereunto the corruption of our nature is moſt inclined.

The

The eighth Sermon.

Which art in heauen.

WHICH words containe the second part of this inuocation; for as in the word *Father* wee call vpon the bowells of Gods mercy, so by these words; *Which art in heauen*; we do inuocate the arme of his power, (for so it is termed by the Prophet in the old Testament,) *Stirre vp thy strength and helpe vs*, Psal.80.2. *Rise vp thou arme of the Lord*, Isa.51.9. So that as the *Lepers doubt*, *Math*,8. is taken away by the consideration of Gods fatherly goodnesse: so when wee know that this our

Father

Father hath his being in heauen, it takes away that doubt which we vſe to make of his power, *Domine ſi quid potes: Lord if thou canſt do vs any good?* Mark.9. for the ſtile of God in reſpect of our neceſſities, conſiſts of his *goodneſſe* and *greatneſſe*, which as they are both expreſſed by the Heathen in the title *optimus*, *maximus*: ſo the power of God in theſe words which they vſe, τὰ ὑλυμπία δώματα, ναιών, *Dwelling in heauenly habitations.*

Chriſt, willing to expreſſe the greatneſſe of Gods power, doth it by that place where his glory & power are moſt manifeſt, and that is heauen, whereof the Prophet ſaith. *The heauens declare the glory of God, and the firmament ſheweth his handy workes*, Pſal.19.7. For when we ſee a poore cottage, wee preſently geſſe, that the dweller is no great perſon; but if wee

meete

meete with ſome great houſe, we coniecture that ſome perſon of account dwels there, and therefore *Iob* ſaith, that *the baſeneſſe of mã, in reſpect of the Angels, is great, for that he dwels in the houſes of clay, whoſe foundation is of the duſt.* Iob.4.19. But here our Sauiour tels vs, that God our Father, hath his dwelling in the ſtately Tabernacle of *heauen*; whereby we may gather what is the greatneſſe of his power.

But before wee come to theſe things which are particularly to bee conſidered in theſe words: Firſt, we are to take heed that we runne not into their errour, which ſo confine and compaſſe God in heauen, as if hee had nothing to do in earth, ſuch as they who ſay: *How ſhould God know? can hee iudge through the darke cloude? the cloudes couer him that*

hee

he cannot ſee? Iob.22.14. For when he is ſaid to haue *his being in heauen*, the Holy Ghoſt thereby doth not expreſſe his preſence, but his power, therefore we are to know that God is not ſo in heauen, that he is not in earth alſo; for ſo doth the old Teſtament witneſſe of him, *cælum & terram ego impleo*, Ier.23. *Behold the heauen, and heauens, and the heauen of all heauens, are not able to comprehend thee.* 1. Reg.8.27. and the Prophet *Dauid* ſaith, *If I go vp to heauen, thou art there: if I go downe to hell, thou art there alſo*, Pſal.139. Whereby it appeareth that we may not limite Gods power and preſence to any one place, who is euery where preſent, for when God is ſaid to be *in heauen*, we learne thereby what his excellency is, which doth eſpecially ſhew it ſelfe; for as the glory and Maieſty of earth-

ly

ly Princes, doth chiefly appeare in there thrones; ſo the glory and Maieſty of God, doth eſpecially ſhew it ſelfe in *heauen*, which is *his throne*, *Eſa.66. Math.5.34.* Hee hath not his denomination from earth, a place of wormes and corruption, but from heauen, a place of eternall glory and happineſſe.

Secondly, the vſe of this is, to temper our confidence in God; for albeit we loue him as he is our Father; yet withall we muſt feare him, for as much as he dwelleth in heauen; as we may in regard of his goodneſſe, pray vnto him with confidence, ſo withall, conſidering his power, we muſt pray with due deuotion and reuerence vnto his Maieſty, for he is not as an earthly father that dwelleth in houſes of clay; but his dwelling is in heauen, and therefore as he is a Father, and conſequently will be

honoured,

honoured, ſo becauſe hee is *our Lord*, he requires *feare at our hands*, Mal. 1.6. *With thee is mercy that thou maiſt be feared*, Pſal. 130.4. Whereby the Prophet would haue vs ſo to eſteeme of Gods mercy, that withall we bee bound to feare him; and that we bee not like thoſe that contemne the riches of Gods mercy, the more that he laboureth with his bountifulneſſe and goodneſſe to bring vs to repentance, *Rom.* 2. for as ſweet things haue an obſtructiue power to ſtoppe the paſſages which are in our bodies, and on the other ſide ſowre and bitter things do fret and conſume, and ſo open the veines: So it fareth with the ſoule, for it is ſtopped when wee conſider nothing but the mercy of God, and contrarywiſe, when wee caſt our eyes too much vpon the Maieſty and power

wer of God, the force thereof casts vs into an astonishment, and brings to desperation, and therefore, that we neither haue *Nimiam trepidationem*, nor *Nimiam ostentationē*, too much terrour, nor too much security; we must know that God is *so in heauen*, as that yet he is a *Father*, and as he is a *Father*, so not an earthly but an heauenly father; and wee cannot but feare and reuerence God, if wee in humility consider our baseneſſe in respect of him, for though hee be our Father, yet so long as wee bee on earth, we are strangers and exiles from him, and howsoeuer it please him to account vs sons; yet as it fared with *Absalon*, wee cannot see our Fathers face, 2. *Sam.* 14. vntill hee take vs hence, that we may be at home with him in his kingdome of Glory.

Thirdly, these vvords leade vs

alſo to a confidence in God, and ſerue to raiſe vp our faith: There is *Paternitas* both in heauen and earth, Epheſ. 3. 16. There are *Fathers of the fleſh, and Fathers of the Spirit*, Heb. 12. But when the holy Ghoſt ſaith, that God our Father hath his being *in heauen*, wee are thereby to diſtinguiſh him from other fathers. If he be an heauenly father, hee is of a more excellent nature, then other fathers that are earthly and carnall, for they are mortall, as they liue on earth, ſo by death they ſhal be brought *ſub terris*, and do forſake vs: but our heauenly Father is immortall, his *yeares change not. Pſal*, 102. and *though our fathers and mothers forſake vs, yet the Lord will take vs vp and ſuccour vs*, Pſal. 27. Secondly, though earthly fathers were immortall, yet they are not able & their affectiõs are tur-

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also

alſo to a confidence in God, and ſerue to raiſe vp our faith: There is *Paternitas* both in heauen and earth, Epheſ. 3. 16. There are *Fathers of the fleſh, and Fathers of the Spirit*, Heb. 12. But when the holy Ghoſt ſaith, that God our Father hath his being *in heauen*, wee are thereby to diſtinguiſh him from other fathers. If he be an heauenly father, hee is of a more excellent nature, then other fathers that are earthly and carnall, for they are mortall, as they liue on earth, ſo by death they ſhal be brought *ſub terris*, and do forſake vs: but our heauenly Father is immortall, his *yeares change not. Pſal*, 102. and *though our fathers and mothers forſake vs, yet the Lord will take vs vp and ſuccour vs*, Pſal. 27. Secondly, though earthly fathers were immortall, yet they are not able & their affectiõs are tur-

ned away, either by meanes of some leude parts in the children, or for that they beare not that naturall affection towards their children which they ought. But God is immutable in his loue: so that although *Iacob will not acknowledge vs, and* Abraham *will not know vs; yet God will be our father.* Isa.63.16.

The Apostle saith, *There are wicked parents that are* ἄστοργοι *without all naturall affection*, Rom.1. And it falleth out that sometime a woman will deale cruelly with her own child; but though *she forget it, yet God our heauenly Father, will not forget his children, nor turne his fatherly affection from them.* Isa.49. and therefore *Tertullian* saith: *Nullus pater tam pater*: no father so fatherly. Thirdly, though they wish vs neuer so wel; yet many times they cannot do vs

that

that good they would, for want of ability, yea though they be neuer so able; yet they cannot deliuer from ſickneſſe and death, for *the ſonnes of Princes dye daily*, they can giue vs *bread and fiſh. Luk.* 11. they haue *a care to prouide and lay vp for their children.* 2. Cor. 12. 14 but it is ſuch treaſure, as the *moth, and ruſt will corrupt*, Mat. 6. 19. But God our heauenly Father can deliuer vs from all euill, he can giue vs, not onely *bread and fiſh, and other things neceſſary for this life, but his holy Spirit if wee aske it*, Luk. 11.

The treaſure that God layeth vp for vs, is not earthly, but *an inheritance incorruptible and vndefiled.* 1. Pet. 1. ſuch things *as neither eye hath ſeene, nor eare hath heard*, Iſa. 64. 1. Cor. 1. For God is not onely carefull in this life for our well doing; the knowledge of that

is *ſpes mortua*: but his care extendeth to the life to come, and therefore the holy Ghoſt ſaith not *Pater in cælo, ſed in cælis, in the heauens, whereby hee hath begotten vs vnto a liuely hope*, 1.Pet.1.4. *Quæcunque optant vel timent homines*: Whatſoeuer things men either wiſh for, or are affrayed off, all things come from heauen, whether it be raine, drought, or contagion, or plague, and from the firſt heauen, *Vbi vultures cæli.* Mat.6.

From this heauen Saint *Paul* tels the heathen that God ſends vs *raine, aud fruitfull ſeaſons*, Act.14. And when *Iob* ſaith that God ſends *raine, and froſts, and ſnow; and thundreth and worketh maruailous things, &c.* Iob.37. That is done in *Primo cælo*, But in the ſecond heauen are the Eclipſes of the Sunne and Moone, there hee works in the ſignes of heauen, *He*

binds

binds the ſeuen ſtarres together, Iob. 38.31. whatſoeuer wonders are wrought there, it is God that worketh them, and therefore hee ſaith to his ſonnes, *Nolite timere a ſignis cæli.* Ier. 10. hee is in the ſecond heauen, and will not ſuffer any thing to hurt them.

The third heauen is that whereunto the Saints of God ſhall bee receiued in the life to come, where Saint *Paul heard things that were not lawfull to be vttered.* 2. Cor. 12. So that as God will not ſuffer the firſt or ſecond heauen to do vs hurt, ſo hee will bring vs to the happineſſe of the third heauen: for he is *Pater noſter in cœlis*, Whereby we haue hope and comfort not in this life onely, which is but a dead hope, but a liuely hope touching the life to come. For Chriſt doth not expreſſe Gods power by an action, ſaying,

which art in Heauen,

Our Father which madeſt heauen & earth, Pſal. 121. nor, *which rideſt vpon the heauens*, Pſal. 68. But by a locall word, to ſhew, that as God is in heauen, ſo we haue an intereſt in the ſame place, and that he will at the length bring vs to the ſame place where he is,.

Fourthly, this word *heauenly* ſerueth to prepare vs to prayer, to the end that we ſhould lift vp our hearts and affections, from earth to heauen, ſeeing wee ſpeake not to an earthly father, but to one that is in heauen, and this is that ανω τας καρδιας or *ſurſum corda*. Touching which thing one ſaith, *Aquilarum eſt hoc negotium*: this buſineſſe belongs to Eagles, which as they flye higheſt, ſo they looke moſt ſtedfaſtly vpon the Sunne; *non Talparum*, not belonging to moules, nor of ſuch as are blind and will not open their eyes, *Nec*

Milvorum

Miluorum, neither of Kites, which albeit they flye aloft, yet caſt their eyes ſtill downeward to the dunghill, we muſt wiſh with the Prophet; *O that I had the wings of a Doue.* Pſal. 55. and labour more & more to flye vp with the Eagle into heauen, into the preſence of God the Father, and his Sonne, who ſitteth at the right hand bodily, for, *vbi cadauer, ibi congregantur aquilæ.* Luk. 17.

As the conſideration of Gods Maieſty, who is in heauen, doth bring vs downe and make vs *bow our knees before God our Father*, Ephe. 3. So it muſt cauſe vs *leuare manus & corda*, Lam. 3. & *to lift vp our eyes to the hilles.* *Pſal.* 121. and to haue ſuch a continuall meditation of his power, that wee may ſay with *Dauid*, *Prouidebam, Dominum in conſpectu meo ſemper, I haue ſet the Lord alwaies before me.*

Fiftly, this word doth admoniſh vs, what things wee ſhould ſue vnto God for, he is a heauenly Father, therefore we muſt aske of him heauenly things; his anſwer to the ſonnes of *Zebedeus* was, Math.20. *Yee aſke you know not what*, honour and wealth are not things proportionable to him that is in heauen, & an earthly Prince will count it a diſgrace, if a man aske at his hands meane things, ſuch as may bee had of euery man.

The gifts we are to aske of our heauenly Father, are the eternall ſaluation of our ſoules, this gift of the holy Ghoſt which hee hath promiſed to them that *aſke it*, Luk. 11. and *all ſpirituall bleſſings in heauenly places*, Ephe.1.3.

God is a Father as *Abraham* was, and as he had *mooueable goods*, which hee gaue to the ſonnes of *Keturah*

Keturah; ſo he beſtowed the *inheritance*, which was *immoueable*, vpon his ſonne *Iſaac*. Gen. 25. So we that are the children of the promiſe, as *Iſaac was*, *Gal.* 4. muſt ſeek for the inheritance of *Iſaac*, and not content our ſelues with that portion which was giuen to the ſonnes of *Keturah*.

Salomon ſaith not amiſſe, *Two things haue I deſired of the Lord*, Prou. 30. But *Dauid* ſaith better, *Vnam petij a Domino, I haue ſought one thing of the Lord*, Pſal. 27. *That I may dwell in the houſe of the Lord*, that I may be partaker of Grace in this life, and may bee receiued into glory in the life to come.

Vnto *Martha* that was troubled about many things, our Sauiour ſaid, *Vnum eſt neceſſarium. Luk.* 10. and this is the reaſon why it is not ſaid *qui es in terris*, For God ſheweth himſelfe a Father, rather

rather in heauen then in earth, *Deus pater eſt in cælis*, he is in heauen by aſſuring vs of Gods heauenly bleſſings: for they are the ſignes of Gods fatherly bounty to ſuch as are his heires by promiſe; as for earthly things hee ſheweth himſelfe in them rather to the ſonnes of *Keturah* then to *Iſaac*, and in reſpect of this world *Martha* is ſaid *to haue choſen the better part*, Luk. 10.

Sixtly, as it teacheth vs, what we muſt pray for, ſo alſo we learne hereby what wee are to iudge of our ſelues, and how we are to diſpoſe of our minds, when we come to pray; if God our Father be in heauen, then becauſe wee are yet on earth, we muſt eſteeme of our ſelues as ſtrangers and pilgrimes. This did all the fathers acknowledge, *I am a ſtranger, and ſoiourner vpon earth, as all my fathers were*

were.Pſal.39. & therefore hauing a longing to be in our Citty, *Wo is me that I am conſtrained to dwell in Meſhech*, Pſal.120. The Apoſtles *Peter* and *Paul* confeſſed the ſame, the one writing to the Church of God calleth them *Pilgrimes and ſtrangers*, 1.Pet.2.the other reporteth of the Fathers that they confeſſed themſelues *ſtrangers* & *pilgrimes* vpon earth, and in ſaying theſe things they ſhew that they ſought a country, not the land of *Canaan* from whence they came, for they had time to return thither if they had bene mindful of it;but they ſought a better, that is, an *heauenly Citty*.*Heb*.11.13. and *wee haue no abiding Citty here, but doe looke for one to come*.Heb.12.13.

Theſe ſhew vs that al-be-it wee haue our dwelling in earth, and be ſubiect to many calamities,yet for this our exile, we do, *genus de cæ-*

lo

lo ducere, wee take our pedigree from heauen, when therefore as the Poet ſaith, *os hominum ſublime dedit*; it is a ſhame for vs to haue our hearts downeward; wee muſt remember, that we are of a more excellent nature then other creatures, τοῦ γαρ καὶ γενος ἐσμεν, for we are his *dred*, *Act*. 14. wee haue receiued from God a ſoule and ſpirit indued with many heauenly qualities, which beeing diſſolued from the body, *returneth to God that gaue it*, *Eccleſ*. 12.

During this our exile and pilgrimage, we are not onely to conſider, that we looke vpwards with our faces, (which moued the Heathen to meditate of heauen) but chiefly, that in our ſoule wee haue the image of God imprinted, ought to moue the people to thinke of God, and *to ſet our minds on things aboue*, Col. 3.

Albeit

Al-be-it wee bee heere in a far country, far frõ our fathers dwelling; yet wee muſt not forget our fathers *dwelling houſe, Luk.* 15.

The portion is in heauen which our father will giue vs, and that wee ſeeke to bee acquainted with the lawes of that country, where our inheritance lyeth, that wee may guide our liues according to the ſame, leaſt beeing rebellious, we depriue our ſelues of our right and be diſinherited.

Secondly, ſeeing wee know that wee are not in our owne country, wee muſt ſay as *Abſolon* did: *Why am I come hither, if I may not ſee the Kings face?* 2. Sam. 14. He being an vngracious ſonne, was deſirous to ſee his father: then it ſhall be a ſhame for vs, that are all the *Sons of God, by faith in Chriſt Ieſus*, Gal. 3. if we haue not a longing deſire to come *before the preſence of God*

our

our Father, Psal. 42, and except we haue a desire to *enter into the courts of the Lord*, Psal, 84. Except that with the Apostle, wee *desire to bee dissolued, and to be with Christ*, Phil. 1. the first begotten of many brethren; and if with our Father God, we lay vp our treasvre in heauen, and count it our chiefe felicity to be there, then would wee thinke vpon heauen more then we do: For *where our treasure is, there must our harts beal so*, Mat. 6. But because we altogether set our hearts on earthly things, therfore it falles out that our heart is as a heauy clodde of earth, and vnable to lift it selfe vp to Heauenly meditatiō.

Thirdly, as wee desire to bee in heauen in our Fathers house: so our conuersation must bee πολιτευμα ἐπουρανιον, Phil. 3. we must not liue by the lawes of earthly Princes, and acts of Parliaments, but by an heauen-

heauenly law: though we be ſtrangers on earth, yet we are Citizens of heauen, and muſt carry our ſelues according to the lawes of our countrey, being alwayes deſirous to do that which pleaſeth our heauenly Father, though there were no humane law to compell vs thereunto; and whereas naturall men haue for the end of their ciuil actions, *bonum commune*, a *common vtility*, we that are ſpirituall, muſt make *bonum cæleſte*, the *heauenly good*, our end: wee muſt doe well, becauſe God wil behold our well-doing fauourably, and the *Angels of heauen will be glad of it*, Luke. 15.

Chriſt who is the Lord from heauen, did ſubiect himſelfe to the wil of God his Father: *Not my will, but thy will be done*, and as *hee that is heauenly*: ſo muſt *they that will be heauenly*: as wee now *beare*

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the Image of the earthly, ſo ſhall we *portare Imaginem cœleſtis*, 1. Cor. 15.

He while he liued on earth, did guide himſelfe by an heauenly law, and we that remaine on earth muſt expreſſe his image by the imitation of his obedience. It is true which both our Sauiour Chriſt, and *Iohn Baptiſt* ſaid, That *that is borne of the fleſh, is fleſh*, and ſo, that *that is of the earth is earthly, and ſpeaketh of the earth*, Ioh. 3. But there muſt bee an imitation, and wee muſt ſet our ſelues forward towards our heauenly country., But becauſe it is not in our power to do this of our ſelues; for that, as Chriſt ſayes: *No man can come to me, except the Father draw him*, Iohn. 6. Therefore wee muſt pray with the Church in the *Canticles*, *Cant.* 1. 4. *Trahe me*, and to this end doth the holy exerciſe of

faſting

fasting and mortification ſerue greatly, that wee may, as it were, with *Doues* wings, flye vp into heauen.

As the word *Father* doth ſhew vs not onely our dignity, but our duty alſo; ſo the word *Heauenly*, doth not onely giue vs a hope of heauen, but alſo teacheth vs, that ſeeing our Father is heauenly, we muſt liue by the lawes of Heauen. As we are carefull to be made partakers of the inheritance which God hath prepared for vs; ſo wee muſt bee as carefull to pleaſe him, and to doe thoſe things which are agreeable to his will. Wee muſt not onely know, *Quid ſperandum*, what is to be hoped for, but *Quid præſtandum*, what is to be performed of vs. If we pray not onely with confidence, becauſe GOD doth take vs for his ſonnes, but alſo with inuocation, with deuoti-

on and reuerence, knowing that our Father hath his dwelling in heauen, and wee are pilgrimes in earth. Thus ſhall we bee *veri adoratores*, Iohn. 4. *true worſhippers.* As wee know wee ſhall haue our part in heauen, ſo we muſt begin our heauen here on earth: and this ſhall be done, if wee adde our endeuour to thoſe things which we pray for at the hands of God, as *Auguſt.* prayeth: *Da Domine, vt pro quibus oramus, pro ijs laboremus.*

Grant Lord, that the things we pray for, and craue of thee, for them we may alſo labour.

The

The ninth Sermon.

Hallowed be thy name.

HAVING ended the firſt part of this prayer, which we called *Inuocation*, cõſiſting vpon the power and goodneſſe of God, we come to the petitions themſelues, which are ſeuen, of which the firſt concerneth God, the other concerne our ſelues: or they may be diuided as the dayes of the weeke, whereof, as one falleth out to Gods portion, the other to bee imployed in our owne affaires: So, of theſe petitions, the firſt doth immediately concerne the glory of God, the other ſixe the ſupply of our owne

neceſſities: in the beginning wee heard that it is expedient to know not onely what we are to aske, but in what order; what firſt, and what ſecond; touching which point we are taught by this forme of prayer, that that petitiō which cōcerneth the ſanctification of Gods name, is *Caput votorum*; and that all other things that wee either deſire or pray for in our owne behalfe, ought to ſtand after it; and that we muſt both deſire and pray for the ſanctification of Gods name, before any thing that we deſire, either for our ſelues, or for our brethren; vvhether it bee for the remouing of euill, or for the obtaining of good: for as before vvee learned vvhat his loue is to vs, in that he vouchſafeth to be our Father; ſo hereby vve ſhall expreſſe our loue againe to him, if vvhen vve come to pray to him for our ne-

neceſſities, vvee be carried avvay vvith ſuch a deſire of the glory of our heauenly father, that vvee forget our ovvne ſelues, and deſire onely that his name may be ſanctified, vvhich duty Chriſt doth by his ovvne example commend vnto vs.

In this forme of prayer, vve are put in minde of that which before vvas required in the lavv of works; for as there vve learned, that God is not honoured aright, except he be loued aboue all things, becauſe he created all things: and *for his wils ſake they all were created,* Reu. 4. 11. So vvee cannot pray to him aright, except aboue all things, and in the firſt place vve ſeeke for the ſanctification of his name.

In reſpect of God himſelfe there is no cauſe vvhy vve ſhould make this petition on his behalfe; for as the prophet ſaith: *Thou haſt no*

need of any goods, Pſalm. 16.1. So he ſtands not in need of any thing that can come to him by our meanes: if vvee vvould vviſh him any profite, *the earth is his, and all that is therein*, Pſa. 24. If pleaſure, there is vvith him *torrẽs voluptatis*, a Riuer of pleaſure, Pſalm. 16.11. Wherefore all-be-it that in his ovvne eſſence and nature hee bee perfect, yet *extra ſecus eßem ſit tibi nomen*, he tooke himſele a name from vvithout, hee calles himſelfe the Lord Almighty: not that any terme can ſufficiently expreſſe him and his eſſence, but to the end, that vvhile vvee haue a reuerend regard of his name, he might receiue ſome ſeruice at our hands.

The account that men do make of their name, is ſuch as *Salomon* ſaith: *A good name is more to be deſired then great treaſure; it is more*

worth

worth then precious oyntment, Eccl. 7.1.5. God accounts, that vve doe not onely greatly profite him, but do procure great delight & pleasure to him, vvhen vve reuerence his holy name; vvhich hovv pretious it is, it doth appeare hereby, that hee setteth the hallowing of his name before his kingdome.

Many of the Kings subiects that are in the furtheſt parts of the land, neuer see his face all their life-time, and yet in reuerence to his name are ready to make long iournies, to appeare when they are commanded in his name; and so it fareth with vs that liue on earth: For *Deum nemo vidit vnquam*, Iohn. 18. Nay, very few are admitted to see his backe-partes, Exod. 33. But though we cannot see his face, yet as those are counted dutifull subiects that doe not onely reuerence the Princes per-

ſon, but obey ſuch commandements as come in his name: ſo looke what duety we do to Gods name here on earth, hee reckons it to bee as good ſeruice, as that which is performed by the Angels in Heauen, that alwaies behold his face, Math. 18.

And reaſon it is that we ſhould eſteeme of Gods name, for as in time of trouble, *Turris altiſſima nomen Domini*, the Name of the Lord is a ſtrong Tower, *Prou.* 18. 10. So beeing deliuered once of danger, yet wee are ſure of the ſaluation of our ſoules, and ſanctified in the name of the Lord Ieſus 1. Cor. 6.

Beſides, there is no other name giuen vnder Heauen, by which men can bee ſaued, Acts. 4. And therefore ought by good right to receiue ſanctification of vs.

Howbeit we may not here-

upon

upon ground that errour, which ſome gather vpon theſe words, *Ephe.* 1. where it is ſaid, *That God hath choſen vs in Chriſt to the praiſe of the glory of his grace*: not that God is deſirous of vaine-glory, he is not to receiue any thing from vs; but contrary-wiſe as hee is good, ſo hee is deſirous to communicate his goodneſſe to vs, But the care that hee hath for the ſanctifying of his name, aryſeth from the duty which man oweth vnto him: In which regard ſuch as haue beene moſt religious in all times, haue reared vp Altars, and ſet vp Temples in honour of Gods name.

The account of this Petition is that which maketh the difference betwixt the Papiſts and religious people, betweene Heretickes and the true worſhippers of God, that, the one eſteemeth highly

highly of the name of God, the other doth not.

Wee vſually account of mens names, according to the worth of their perſons: but God himſelfe is holy, therefore hee tels vs, that his name alſo is holy: as the Prophet ſaith, *Holy and reuerent is his name*, Pſal. 111. 9. & Pſal. 99. and it is not onely holy in it ſelfe, but it giues holineſſe vnto all things that are holy.

The word of God is holy, becauſe it is publiſhed in *nomine Dei*, wherefore the name of God being holy in it ſelfe, needs not be hallowed by vs, that can neither adde holineſſe to it, nor take any from it; but when God willeth vs to hallow his name, it is to proue vs, that by glorifying his name we may ſhew how wee glorify God himſelfe, and what reckoning wee make of him, that God may haue

proofe

proofe how we do with the *Virgine, magnifie God our Sauiour.* Luk. 2. and how wee doe *glorify God in our bodies and in our ſpirits,* 1. Cor. 6.

The name of God muſt be conſidered in two ſorts, either as it is expreſſed by the terme of *Lord, Father, Lord almighty*, or elſe as it is expreſſed in ſuch things as beare his name, as he ſpeaketh of *Moſes*, Exod. 23. *Behold I will ſend my Angell before thee, beware of him, and heare his voyce. &c, quia, nomen meum eſt in eo.*

Touching the expreſſed name of God, whether it bee *Father*, which importeth his *goodneſſe*, or *Lord*, which implyeth his *power*, as wee may not account baſely of them, ſo we muſt not vſe them lightly and negligently, but vpon iuſt occaſion.

The things that haue the name

of

of God impreſſed and imprinted in them, are either thoſe perſons which haue their denomination of God, either iointly as the *Church*, which is called *ſancta Eccleſia Dei*, or ſeuerally, as the *Prieſt* of whom *Moſes* ſaith, *Let thy Vrim and thy Thummin bee with thy holy one*, Deut. 33.

The Prieſts are called holy, becauſe they are conſecrated to the Lord: In which reſpect, as in the old Teſtament they are called *viri Dei*; So in the new they are *vaſa nominis Dei*, veſſels of the name of God, as the Lord ſpeaks in a viſion touching *Saul* to *Ananias*. That *he was a choſen veſſell to beare the name of God among the Gentils*. Act. 9. 15.

Secondly, thoſe places are ſaid to be Gods, which are conſecrated to holy vſes, as the *ſanctuary*, which is *domus Dei*, and all thoſe

places

places where hee puts the *remembrance of his name*, and whither he promiſeth that hee will come *to bleſſe his people that are aſſembled there, for his worſhip*. Exod. 20.

Thirdly, *thoſe times which are kept holy to the Lord, as the Sabboth*, which is *Dies Domini*, Reu. 1.

Fourthly, the *Word of God preached in Gods name.*

Fiftly, the *Element conſecrated in the Sacrament for a holy vſe*, called therefore, *panis Dei*. Ioh. 6.

In all thoſe, there is an impreſſion of Gods name, and therefore wee muſt not lightly account of them, but ſhew great reuerence to them, that thereby wee may teſtify the high and reuerent regard and eſtimation we haue of God himſelfe, for ſanctification is when God is ſaid to magnify or glorify.

It ſignifies to make great and glorious

glorious : ſo when ſanctification is giuen to him, it betokeneth to make holy, but when we are ſaid to ſanctify, that is to account holy; when we magnify God, that is *magnifacere Deum*, to eſteeme greatly of God; and our glorifying of God is to account him glorious : ſo that when we pray, *hallowed be thy name*, our deſire is, that Gods name, which is holy of it ſelfe, may bee ſo accounted of vs; and bee holily vſed by vs.

And whereas he ſaith not *glorificetur*, or *magnificetur nomen tuum*, glorified or magnified be thy name, but *ſanctificetur*, *hallowed* or *ſanctified* be thy name, it is to the end, that we receiuing the ſanctification of Gods ſpirit, might haue a holy regard of his name : for things may be accounted great and glorious by thoſe which are neither great nor glorious

ous; but *ſanctificetur* cannot come from any perſons that are profane, but onely from ſuch perſons as are holy, Therefore the Angels in heauen cry not, *Glorious, glorious*, but *Holy, Holy, Holy*, Eſa. 6.

The tittle that *Aaron* ware vpon his breaſt, was not *Glory*, but *Holineſſe vnto the Lord*, Exod. 28. And the four beaſts ceaſed not to cry day and night, *Holy, holy, holy, Lord God Almightie*, Reu. 4. 8.

The duties which pertaine to the ſanctifying of Gods name, are two: Firſt, that againſt which we do *Deprecari*, or pray to bee remoued: ſecondly, that for which we doe pray, or deſire to bee granted.

Firſt, wee are to pray, that wee we may not vſe the name of God, which is *Wonderfull* and *Holy*, either *Contemptuouſly* to Magicke, or curſing,

curſing, or *negligently* abuſe it vpon any ſlight occaſion; becauſe that holy things are to bee ſeparated from a common vſe, and are not to be vſed but when neceſſity requireth.

Wee ſee by experience that the holy name of God hath not that reuerence which it ought to haue, and therefore the perſons which do take it vaine, do often times pull vpon themſelues the plagues & vengeance of God by that ſin: for God doth in iuſtice puniſh ſuch offēders, not becauſe the name of God can receiue any pollution by mens default; but becauſe we do, *quantum in nobis eſt*, as farre as in vs lyeth, pollute the holy name of God, euen as he that *looketh after a woman to luſt after her, hath already comitted the ſin of vncleannes*, although ſhe be not a whit the leſſe chaſte for his luſt,

Math.

Math. 5.

The Heathen faile in this duty, becauſe they do *appropriate the name of God to foure-footed beaſts.* Rom. 1. 23. *And change the glory of God, who is incorruptible into the ſimilitude of mortall man.*

The Iew ſinneth, becauſe hee cõtemnes the name of IESVS, which is *a name aboue all names.* Phil. 2. and deſpiſeth the name of CHRST, the precioufneſſe whereof appeareth herein, by that that it is *Oleum effuſũ*, *an ointment powred out.* Cant. 1.

But as we are to pray againſt the *contemptuous abuſe* of Gods name, ſo we are to pray, that we do not *negligently*, or careleſly vſe it, without that reuerent eſtimation, and regard, that is due to it; that wee tread not vnder feete the Sonne of God, nor account of the *bloud of the Teſtament, whereby we*

are ſanctifyed, as a common thing, Heb. 10.29.

Secondly, *Moſes* and *Aaron* were debarred from entring into the land of *Canaan*, not becauſe they *polluted* Gods name; but for that they did not *ſanctifie the Lord among the children of Iſrael at the waters of ſtrife*. Deut. 32.51.

Therefore as wee pray againſt the *contempt* and *negligent* vſe of Gods name; ſo we muſt pray, that we may haue a due regard of it, Firſt, that we ſanctify Gods name *in our hearts*, 1. *Pet.* 3. Secondly, we muſt not vſe the name of God with our tongues, but ſeriouſly, and therefore we are forbidden to take it in vaine in the third cõmandement: Thirdly, in all our actiõs, we muſt not begin any thing that is extraordinary, but in the *Name of the Lord that made heauen and earth*. Pſal. 124. and men muſt refer the

the end of them to the *Glory of his Name.* 1. Cor. 10.

God, whoſe name is called vpon by vs, is holy, and Chriſt, of whom wee are called Chriſtians, *Act.* 11. is holy; therefore, we muſt ſanctify God in our actions.

Neither do we pray, that wee our ſelues onely may ſanctify Gods name, but that others alſo may do the ſame, for Chriſt ſaith not, *Sanctificemus*: let vs ſanctify, but *Sanctificetur*, let thy name bee ſanctified.

This is it whereunto the Prophet exhorteth, *Laudate Dominum omnes Gentes, Laudate Dominũ omnes populi*, Pſal. 100. and Pſal. 117. *Praiſe the Lord all yee Nations, praiſe him all yee people*, that is for perſons.

For places, *The Lords name bee prayſed from the riſing of the Sunne to the going downe of the ſame.*

Pſal.113.

Thirdly, for the time, *Bleſſed bee the name of the Lord, from this time forth for euermore*, Pſal.113.

But becauſe it cannot generally bee ſanctified, except it bee knowne, wee muſt deſire that all may know God, and pray with the Prophet, *Let thy way bee knowne vpon earth, and thy ſauing health among all Nations*. Pſal.67.

Secondly, not to know it onely, but cheerefully to go forward in the profeſſion of Gods truth, and in the worſhip of his name: *Thou haſt mutiplied the people, but not increaſed their ioy*, Iſa.9.2. But wee are to pray that as all Nations know his name, ſo, that they may ſo cary it & profeſſe it, as that the Heathen may not haue occaſion to ſay ſcoffingly, *populus Dei eſt iſte*, *Ezech.36.20*. Wee muſt deſire of God that all that profeſſe his

his name may ſo carry themſelues, that for their ſakes, *the name of God may not bee euill ſpoken of among the Gentiles*, Rom.2. But contrary-wiſe, that they may ſhine as lightes in the world, among *a froward and croked generation*. Phil.2. That they may *by their good workes ſtirre vp all men to glorifie our heauenly Father*. Math.5. and *by their good conuerſation, without the word, winne thoſe that obey not the word*. 1.Pet.3.1.

Wee are to deſire that ſuch as haue not yet cared to performe this duty, may now beginne, that ſuch as haue begunne to ſanctify Gods name, may go forwards, and that ſuch as are fallen away from God, and pollute that holy name, which ſometimes they did highly eſteeme, may *Reſipiſcere*, that beeing renewed by repentance, they may recouer themſelues

ſelues out of *Relapſes*, that they may bee of the ſociety of Angels, that cry continually, *holy, holy, holy*, Iſa. 6. Reu. 4.

Wee muſt be carefull not for our ſelues onely, but for thoſe ouer whom we haue power, that they may ſanctify Gods name and account it holy; that the Heathen may not take occaſion to pollute the holy name of the Lord, ſaying, *are theſe the people of the Lord?* but that while they behold our good conuerſation, they may haue occaſion to ſay. *Verily God is in you*, 1. Cor. 14. 1. Cor. 14. 25.

Thirdly, *Tuum nomen*, thy name, men are giuen generally to giue a kind of honour to God, but in the meane time they will haue themſelues honoured; but heere they are taught otherwaies, It is our duty to aſcribe all glory to God; *Non nobis, ſed nomini*

tuo

tuo da gloriam, Not vnto vs O Lord not vnto vs, but to thy name giue the glory, Psal. 115. So that all men are no lesse desirous of their owne honour and glory, then the builders that built *Babell*, that said, *Let vs get vs a name*, Gen. 11.

But such as are thus affected, and carried with the loue of themselues, are not fit to sanctify the name of God, as our Sauiour speakes, *How can yee beleeue, seeing yee receiue glory one of another, and seeke not the glory which is of God?* Ioh. 5. 44.

As we may not vsurpe Gods honour for our selues, so we may not defie Princes: for we see how ill that voyce was taken, *Vox Dei & non hominis, the voyce of God & not of men*, Act. 12. neither may wee giue Diuine honour to the Apostles and Prophets of God, The Heathen people said of *Paul*

and *Barnabas, Gods are come downe to vs in the ſhape of men*, and they would haue ſacrificed vnto them, but the Apoſtles, not willing to admit this ſacriledge, *rent their clothes and cryed, we are men ſubiect to the ſame paſſions that you your ſelues be.* Act. 14. for wee are deſirous to giue honour, if not to our ſelues, yet to others; but here Chriſt tels vs, that no other name is to be ſanctified but the name of God; whereof we ſhould bee ſo carefull, that wee ought to pray, that Gods name may be ſanctified by others, if not by our ſelues, though we in our owne perſons cannot hallow it, yet *ſanctificetur nomen tuum*, Let thy name ô Lord be ſanctified.

Hereby, as we pray for the gift of the feare of God, which is one of the ſeuen vertues which are ſet downe. *Iſa.* 11. becauſe we do truly

ly ſanctifie GOD, when wee make him our *Feare and Dread*, Iſa.8.13. So we pray againſt the vice of *Pride*, which is the contrary to the vertue of *Feare*, ſo ſhall wee obtaine the bleſſings Math. 5. 23. *Bleſſed are the poore in ſpirit, &c.* And vpon this petition is grounded, not onely whatſoeuer *Hymne* or *Pſalme* is ſung of the Congregation, but euen the *end* of all Aſſemblies is to aſcribe Holineſſe to God, and to ſanctifie his Name for his benefites beſtowed vpon vs.

And in this they acknowledge, firſt, their owne vnworthineſſe: ſecondly, they bleſſe him for his goodnes extended toward them: thirdly, they do not acknowledge it in themſelues, but do tell it forth as the Pſalmiſt ſpeaketh: *O come hither & hearken, all ye that do feare God*

God, and I will tell you what he hath done for my ſoule, Pſal. 66. Fourthly to this end they lift vp their voyces in ſinging, *to the end they may make the voyce of his praiſe to bee heard*, Pſal. 66.

And among other benefits, we are to praiſe and bleſſe his name for the benefite of *Sanctification*, which we haue in the name of the Lord IESVS: ſecondly, for the *Meanes* whereby this *Sanctification* is offered and wrought in vs, which is the *word*, as Chriſt ſaith: *O Father ſanctifie them in thy truth*, Ioh. 17. 13. For the perfection of ſanctification that wee ſhall haue after this life, when wee ſhall bee *Partakers of the inheritance of the Saints in light*, Col. 1. 12. when we ſhall continually ſing with the heauenly Angels, *Holy, Holy, Holy, Lord God of Hoſts*, Iſ. 6.

And howſoeuer, when wee deſire

ſire of God that his name may be ſanctified, wee ſeeme like naturall children to forget our owne neceſſities, in reſpect of the care we haue to Gods glory; yet euen thē, wee pray no leſſe for our ſelues then for God, for the Lord hath promiſed: *Them that honour me, I will honor*, 1. Sam. 2. 30. and *Chriſt* ſaith: *That if the name of the Lord Ieſus be glorified in vs, we alſo ſhall be glorified in him*, 2. Theſ. 1. 12. *Et ſanctificando nomen, adueniet Regnum:* In ſanctifying his name, his kingdome ſhall come, as the next petition is.

If while wee remaine on earth, our whole deſire bee to ſanctifie Gods name, wee ſhall at length come to the place where we ſhall *day and night ſing as the Cherubins do*, Iſa. 6. And with the heauenly Hoſt of Angels, ſing *Glory to God on high*, Luk. 2. we ſhall fall downe before

before his throne, saying alwaies:

Thou art worthy O Lord, to receiue glory, and honour, and praise for euer.

Reu. 4. 11

The

The tenth Sermon.

Thy Kingdome come.

HAVING intreated of the firſt petition, touching the holy eſtimation of Gods name, we are conſequētly to ſpeake of thoſe ſixe that concerne our ſelues, whereof the firſt three, are ſpent in *praying for that which is good,* in the other three wee pray for the *remouing of euill*; The firſt two petitions, or the ſumme of them, is excellently expreſſed by the Prophet, *Pſal.* 84. 11 and by our Sauiour, *Math.* 6. 33. for agreeable to the words of *Dauid,* & of Chriſt our Sauiour, in the firſt Petitiō we aske for glory, and

and ſeeke for the kingdome of God; in the ſecond, for grace and righteouſneſſe: in the third, for the good things of this life, which ſhall not be with-held from them that leade a godly life, but ſhall be miniſtred vnto them that vpon earth doe ſeeke Gods kingdome, and the righteouſneſſe thereof.

Wherefore as of things which concerne our good, the firſt, both in order and nature, is the kingdome of God; for the firſt thing in our deſire ought to be the kingdome of God, according to the commandement of our Sauiour, and we are to *account all things but dung in reſpect of it*, Phi. 3. 9. Hereunto is required the ſpirit of *wiſedome and Vnderſtanding*, Iſa. 11. 2. that may teach vs to contemne all earthly pleaſures, in reſpect of the heauenly kingdome.

Here our Sauiour condemneth that

that capitall vice that reignes in thoſe men which in the world liue of their owne, and take no further care but to eſtabliſh for themſelues a kingdome vpon earth. But if (according to his direction) we fix our deſire vpon the kingdome of Heauen, and by deſpiſing the world, do labour for the vertue, which conſiſts in the purity of the heart, then ſhall we haue the bleſſing that is promiſed to the pure in heart, Math. 5. 8. that is, *they ſhal be exalted to ſee God.*

Now when he ſaith: *None ſhall ſee my face and liue*, Exod. 33. they that truely make this prayer ſhall behold his face in the kingdome of glory.

Theſe two firſt petitions haue relation to the *Inuocation*; for as God by the word *Father* doth expreſſe his loue to vs, and for that he is in heauen, doth giue vs hope for

for an heauenly eſtate; ſo we in theſe petitions do firſt deſire that whereby our loue towards him may appeare, while wee preferre the ſanctifying of his name before the regard of our owne good: ſecondly, wee declare our heauenly *Hope* that may come of being partakers of his heauenly kingdome.

Howſoeuer God will not haue any mans name *Hallowed*, or *Glorified* but his owne, as hee ſpeakes of himſelfe, Iſa. 42. *My glory wil I not giue to another:* yet hee will communicate his *Kingdome* to vs: and therfore in our owne behalfe we are taught to pray: *Thy Kingdome come.*

In the petition wee are to conſider two things: Firſt, the *Kingdome it ſelfe*: ſecondly, the *Comming of his kingdome.*

Touching the firſt point it may be

be obiected, how it is that Christ teacheth vs to make this petition: for *Gods Kingdome is an euerlasting Kingdome, and his Dominion endureth throughout all ages*, Psal. 145. 13. How then is it said to come? For the answere of this doubt, the *Kingdome* of God must be distinguished. First, God hath an *Vniuersal Kingdome*, such a kingdome as euer was, and for euer shall be; of which it is said: *The Lord is King be the people neuer so impotent: he ruleth as King, bee the people neuer so vnquiet*, Psal. 99. Secondly, there is a *Kingdome of Glory*, that whereof our Sauiour speaketh, Mat. 25. 34. *Come ye blessed of my Father, inherite the kingdome prepared for you, &c.* And the thiefe vpon the Crosse said: *Lord remember mee when thou commest into thy Kingdome*, Luke 13. and this is the kingdome which in the first place

Christ teacheth vs to pray for: we pray for this Kingdome, that it may come: we pray for our owne good, for it is a Kingdome of power, and therefore able to defend vs: and therefore our Saiiour in the conclusion of his prayer, addeth this, *For thine is the Kingdome*, Math. 6. According to which the Prophet *Dauid* saith: *Thy Saints giue thankes to thee, they shew the glory of thy kingdome, and talke of thy power*, Psa. 145. 11.

The gouernment of his Kingdome is committed to Christ, of whom it was said by God: *I haue set my King vpon my holy Hill of Syon*, Psalm. 2. In which regard hee doubteth not to affirme of himselfe, Math, 28. *Data est mihi omnis potestas, &c. All power is giuen me in Heauen and in Earth.* And notwithstanding God reigneth as king; yet that is verified, which the

Pro-

Prophet complaineth of, *Isa.* 26. 13. *O Lord God, other Gods beſides thee haue ruled ouer vs*: for Sathan taketh vpon him to bee king, and hath played the tyrant, and hath preuailed ſo farre, as that the greateſt part of the world are ſubdued vnto him, in which regard our *Sauiour* calleth him *the prince of the world*, Ioh. 14. 30. And by the Apoſtle hee is termed the *God of this world*, for that hee *blindeth mens eyes*, and makes them ſubiect to the Kingdome of darkneſſe, 2. *Cor.* 4.

Secondly, there is a Kingdome of ſinne, againſt which the Apoſtle exhorteth: *Let not ſinne reigne in your mortall bodies*, Rom. 6. 12. which he meaneth when he ſaith: *That ſinne hath reigned vnto death.* *Rom.* 5. 21.

Thirdly, the Apoſtle ſheweth, that *Death* hath a *Kingdome*, when

he saith, that *by meanes of sinne death raigned from* Adam *to* Moses. *Rom.* 5.14.

These are enemies to the kingdome of God; for while the diuell raigneth by meanes of sinne, as he doth so long as he worketh in the *children of disobedience Ephe*, 2. he taketh away the glory of Gods kingdome, and death takes away the power of it.

And in regard of Sathans kingdome, he is said to be *a king ouer all the children of pride*. Iob. 41.34. For he makes the whole world rebell against God, so that they are not ashamed to deny him to his face, and that is true not onely of the common sort of the world, but euen of a great many of the Church, of which number are those that sticke not to say, *we wil not haue Christ to rule ouer vs*. Luk. 19.14.

Againe

Againe, there are many ſtumbling blockes for the hinderance of Gods kingdome *Math.*13.41. that the kingdome of God cannot come; and therefore wee doe worthily pray as well that the kingdome of Sathan and ſin may be ouerthrowne, as for the remouing of thoſe offences.

God hauing exalted his Sonne into the higheſt heauen, ſaith vnto him. *Sit thou at my right hand, till I make thyne enimies thy footeſtooll.* Pſal.110.

The laſt enemy that is to bee deſtroyed is death, 1. Cor. 15. 16. Wherfore our deſire is, that there may be ſuch a kingdome, as wherin the law of God may be exactly kept, and that it would pleaſe God in this kingdome to *tread downe Sathan vnder our feet.* Rom. 16. that not onely death it ſelfe, but he that hath the *power of death*

being deſtroyed, Heb. 2. 14. *God may be all in all*. 1. Cor. 15. 28.

When wee behold the ſtate of the world, and ſee that good men are troden vnder feete, and the veſſels of wrath and ſinne are exalted and proſper, then wee may know that that is not the true kingdome, and therefore we pray that God will ſet vp his kingdome in our hearts, and gouerne vs by his Spirit.

And therefore this point doth not onely concerne our ſelues, but alſo God, for vnleſſe his kingdome come, his name cannot be ſanctified of vs.

As there are *temporall kingdomes* ſo there is a *ſpirituall kingdome*, called the *kingdome of Grace*, whereof our Sauiour ſpeaketh, *The kingdome of God is within you*. Luk. 17. 21.

As before we prayed for the

kingdome

Kingdome of Glory, ſo now for this *kingdome of Grace*; for without this we ſhall neuer be partakers of that other kingdome.

The glory of other kingdomes is the reformation of things that were before amiſſe; but the glory of the kingdome of Grace is, that, as during the tyranny of Sathan, *Sinne raigned vnto death*, ſo now vnder this kingdome, *Grace may raigne through righteouſneſſe by Ieſus Chriſt*. Rom. 5. 21.

That wee may haue intereſt in both theſe kingdomes, wee muſt hearken to that which Chriſt proclaimeth, Math. 4. 27. *Repent for the kingdome of God draweth neere*: as it draweth neere to vs, ſo wee muſt draw neere to it, elſe we ſhall neuer enter into it, for, *except a man bee borne againe, hee cannot enter into the kingdome of God*. Ioh. 3. 2.

And that we may beginne to draw neere to it, there is an outward *regiment* to be vſed, which is a token of the grace of God bearing rule in our heartes; wee muſt by the kingdome of God within vs, *caſt out diuels. Math.*8. Wee muſt intreate God by the power of his Spirit to *plant in our hearts* that which is good, and to *roote out*, and remoue out of them that which is bad, *Math.*13.48. Wee muſt diſplace Sathan and ſinne, that they ſet not vp their thrones in our hearts, and in ſteed of it wee muſt ſet vp Gods kingdome, ruling in vs by his Spirit, for the kingdome of God ſtands *in righteouſneſſe, and peace, and ioy in the holy Ghoſt.* Rom, 14.17.

If we finde theſe vertues in vs, they are ſure pledges of the *kingdome of Grace*, and we may aſſure our ſelues, that after this life is ended

ded, we ſhall be receiued into the *kingdome of Glory.*

And howſoeuer he hath appointed Kings and rulers ouer vs for our outward ſafety and defence, yet they haue there Scepter from him, and the end of their rule is, to further Gods kingdome, as the Apoſtle ſpeaketh, *That wee may liue vnder them, in all godlineſſe & honeſty*, 1. Tim. 2.

Touching the comming of his kingdome, it may be demanded why we pray that it may come to vs, ſeeing it were meeter that wee ſhould come toward it? but hereby Chriſt giueth vs to vnderſtand what our corruption is: It is with vs as with the Iſraelites, that were ſo addicted to the *fleſh-pots of Egypt*, that they cared not to go into the *promiſed land*; likewiſe we are ſo in loue with this preſent world, as that wee haue no minde

of

of heauen.

Beſides, there are ſo many ſtumbling blockes in our way, as that the kingdome of God muſt come vnto vs, or elſe we ſhall neuer poſſible come vnto it. Therefore, as we pray that God would lighten our blind eyes, and inflame our hard hearts with a loue of his heauenly kingdome, ſo alſo, that he would ſend his *Angels to gather out of his kingdome all things that offend*, Math. 13.41.

The things that we pray againſt are the *kingdome of Sathan*, *darkeneſſe*, and *ſinne*, that they may depart from vs, and that the *inward kingdome of Grace* may take place in our hearts, but the principall kingdome that wee deſire is the *kingdome of Glory*, whereof our Sauiour ſaid, *Behold, I come quickly* Reu. 22.7.

This is the kingdome which the

the Saints desire, saying, *Come quickly, Lord Iesus.* Reu. 22. 20. and all creatures do waite for this kingdome, looking when they shall be *made free from the bondage of their corruption.* Rom. 8. 20. For whereas now all things are subiect vnto vanity, then there shall bee a kingdome that shall not perish.

It is not for the wicked to desire the cõming of his kingdome; *Wo bee to you that desire the comming of the Lord, it is darkenes, & not light,* Amos. 5. 18. The wicked shall say to the Mountaines *Fall vpon vs, for the wrath of the Lord no man is able to abide it.* Reu. 6. 16. But to the godly, it is a day of comfort, *Lift vp your heads, for the day of redemption drawes neere.* Luk. 21. 33. Howsoeuer, hee will render vengeance to the vngodly that haue *not knowne nor obeyed the Gospell of God.* 2. Thess. 1. 8. Yet hee comes

comes to make a garland to crowne the godly, and to ſet them in his throne, they ſhall bee receiued into his *kingdome of glory*, where they ſhall inioy the things, which *neither eye hath ſeene, nor eare hath heard, nor hath euer entred into the heart of man, which he hath prepared for them that loue him.* 1. Cor. 1.

Therefore S. *Paul* ſaith, *I deſire to be diſſolued, and to be with Chriſt*, Phil. 3. *Simeons* deſire is, *Lord now let thou thy ſeruant depart in peace.* Luk. 2. 29.

Thus the remembrance of the day of our redemption is a ioyfull remembrance to them, and the chiefe thing that they deſire, ſo that they are willing to depart, in regard of their future hope, rather then to tarry heere: and howbeit that Chriſt deferres his kingdome and comming, yet wee are

to be watchful, for *it will come as a snare*, Luk. 21. and 1. Theſſ. 5. and when hee commeth hee will rather be for vs, then againſt vs.



The

The eleuenth Sermon.

Thy will be done.

THE ſumme of all our deſires, is ſet downe by thoſe words of the Prophet, *Pſalme* 84. Where hee ſaith, *The Lord ſhall giue glory and peace, and no good thing ſhall hee with-hold from them that liue vprightly*, And our Sauiour doth excellently expreſſe the ſame, Math. 6. *Seeke the kingdome of God, and his righteouſneſſe, and all other things ſhall be miniſtred.*

The Petitions of *Glory*, and *Gods kingdome*, haue already bene han-

handled : Now in this third (which is the ſecond of thoſe which concerne our ſelues) wee are ſuiters for the grace of God in this life, whereby wee may bee enabled to do his will here, that ſo we may obtaine the *Kingdome of Glory* in the world to come: for the *Kingdome of God, and of Glory* is the hauen that we deſire all to arriue at, and *Grace and righteouſneſſe* is the gale of wind that driues vs forward thereunto, and our ſuite to God in this petition is, that by doing of his will here on earth, *Grace may raigne in our hearts by righteouſneſſe*. Rom, 5. 21. that ſo hereafter wee may raigne with him in *glory*.

Hee doth not onely will vs to *ſeeke Gods kingdome*. Math. 6. And tels vs that there is one *prepared for vs before the foundation of the world*, Mat. 25. 34. but alſo how we

may finde it, and attaine to it, Mat. 7. *Not euery one that ſaith, Lord, Lord, ſhall enter into the Kingdome of God, but he that ſhall doe the will of my Father which is in heauen.*

Therefore touching the order of this prayer, as of thoſe things which concerne our good, the firſt is, that *Gods kingdome may come to vs:* ſo the *doore* whereby we muſt enter into the ſame, is the doing of Gods will, and therefore in the ſecond place wee are taught, that the *Kingdome of God* ſhall come, not by wiſhing or deſiring, but by doing of Gods will, as Chriſt ſaith, *the kingdome of God is come neere you.* So Chriſt tels vs, *If we draw neere to God, hee will draw neere to vs.* Iam. 4.

Touching the *will* of God, it may bee demanded, why wee ſhould

ſhould demand, and aske this petition? For as the Pſalmiſt ſaith, *Our God is in heauen, he doth whatſoeuer he will*, Pſal. 115. *whatſoeuer the Lord will, that did he, in heauen, in the earth, and in all deepe places.* Pſal. 135. 6. and *who hath reſiſted his will?* Rom. 9. 19. *No counſell, or wiſedome can preuaile againſt the Lord.* Prou. 21. 30. And if any doe oppoſe themſelues againſt his will, yet they doe but *kicke againſt the prickes.* Act. 9.

The anſwere to this obiection is, that wee pray not ſo much that Gods will may bee done, but rather, that, what God willeth, may bee our will, for there is one will of God which we may reſiſt, another which we may not reſiſt.

For the diſtinction of Gods will, it is either *hidden and ſecret*, or *reuealed and open*, the one is that which the Prophet cals the

counſell or thought of his heart.Pſal. 33.11. The other is that will of his word, wherein hee declareth and openeth to men what his will is.

His *ſecret will* is, *voluntas beneplaciti*, the good pleaſure of his will; his *reuealed will* is, *voluntas ſigni*, which is diſcloſed to vs.

Gods *ſecret will* is, *voluntas quam Deus vult*, that will which God willeth; his *reuealed will* is, *voluntas quam ipſe nos velle vult*, that will which hee willeth vs to will; the *ſecret will of his heart* is, *voluntas adoranda, non ſcrutanda: He that curiouſly ſearcheth the glory of heauenly things, ſhall not enter into glory*, Prou.25.27. *How vnſearchable are his iudgements?* Rom.11. and *who hath knowne the will of the Lord? or who was his counſellour?* But the *open* and *reuealed will* of God is, *voluntas ſcrutanda*,

tanda,& facienda, both to be ſearched out, and to be done of vs. *Bee not vnwiſe, but vnderſtand what is the will of God*, Eph.5.17. The knowledge of his will is not enough, but as Chriſt ſaith, *If yee know theſe things, bleſſed are yee if do them*, Ioh.13.17.

Of the *ſecrete will* of God that is true which the Apoſtle ſaith, *who hath reſiſted his will? Rom,9.* and therfore we pray not that that will may be done.

Of his reuealed will that is verified which Chriſt complaineth, *Math.23. Quoties volui congregare vos,& noluſtis? How often would I gather you together, but yee would not?* God oftentimes willeth when we will not, and therefore we haue neede to pray that his *reuealed will* may be accompliſhed in vs.

Moſes thus diſtinguiſheth

Gods will, *Secreta Deo noſtro, quæ autẽ reuelauit, nobis, & filijs noſtris.* Deut.29. *The things that are ſecrete belong to God, but the reuealed are for vs, and our children.* The *ſecrete will* of the Father is, *that of all that hee hath giuen mee, I ſhould looſe nothing*, Ioh.6.39. *reuealed will* of him that ſent [illegible] is, *That euery one that ſeeth the Sonne, and beleeueth in him ſhould not periſh, but haue euerlaſting life.*

Gods iudgements, which are the fountaine of *Reprobation*, are *abyſſus magna*, Pſal.36.6. and his mercy extended to all, that by faith apprehend the ſame, is *abyſſus & profunditas, a great depth.* Rom.11.37. Therefore we are not curiouſly to enquire and ſearch out of Gods ſecret touching *Reprobation* or *Election*, but to adore it.

His

His *reuealed will* doth eſpecially concerne vs, which is expreſſed in his commandements; whereby he declareth whatſoeuer hee deſireth at our hands, and therefore our ſtudy muſt bee to frame our liues and actions according to [illegible]will.

Vnto both theſe wils, wee muſt giue a *fiat*; but ſeuerally.

The firſt will is *paſsiue*, and forasmuch as the *ſecrete will* of God ſhall be done whether wee will or no, wee craue that with patience we may ſubmit onr ſelues to whatſoeuer he in his ſecrete will hath appointed to bring vpon vs.

The other will is *actiue*, and therein we deſire, that wee may willingly practiſe that which hee willeth in his word.

There is, *voluntas de nobis*, and *voluntas in nobis*; for the firſt, wee deſire that we may approue of it,

though it be done without vs: in the ſecond, wee deſire not onely an approbation, but a co-operation.

Touching his ſecret will, when wee ſay *fiat voluntas tua*, we pray that *Nihil Dei diſpliceat nobis*, that nothing which God commands diſpleaſe vs, and in reſpect of his *will declared*, our deſire is, that *nihil noſtrum diſpliceat Deo*, that nothing we do, do diſpleaſe God.

Touching his *ſecrete will*, ſo long as it is not plaine (*within his owne counſell he will compaſſe*) wee may diſſent from it, for a man may *bona voluntate velle, quod Deus non vult*; hee may with a *good will*, will that which God wills not, ſo *Samuels will* was good, when hee *wept for Saul whom God would not haue him to bewaile*. 1. Sam. 26.

Secondly, we may *bona voluntate*

tate nolle quod Deus vult, with a *goodwill* not will that which God willeth : as a child may be vnwilling of the death of his father, whom notwithstanding Gods *will* is, shall not recouer.

Thirdly, men may *mala voluntate velle, quod Deus non vult*, with an ill will he may will that which God willeth not, The Patriarches in a *corrupt will* would go into *Egypt*, whom God would not to go thither.

And fourthly, they may in a *corrupt will* bee vnwilling to that which God willeth : So it was Gods *will* that *Saul* should bee King, when as the people were vnwilling to it, and this is the state of the *will* of the creature, so long as it is not acquainted with the *will* of his Creator.

But when once it pleaseth God to reueale his *wil*, then wee must

ſay with the people, *fiat conſilium Domini, Let the counſell of the Lord come to paſſe*, Iſa.46.10. We muſt not wreſtle nor ſtruggle againſt it; but patiently ſubmit our *wils* to his, not onely when Gods *will* is *voluntas dulcis*, when his *will* is to do vs good, as *Bethuel* ſpake *concerning the marriage of his daughter*, Gen.24.50. but when it is *Amara & auerſa voluntas*, wee muſt ſubmit our wils to his, when it pleaſeth him to croſſe vs, either outwardly, by taking away thoſe that are beneficiall to vs: in which caſe it was ſaid by ſome, that bee-wailed the departure of Saint *Paul, The will of the Lord be done*, Act.21.14. or in our ſelues, in which caſe wee may ſay with Chriſt.Luk.23. *I would haue this cup paſſe from mee; yet ô Father, if thy will be otherwaies, not my will but thy will be done.*

This

This leſſon had *Dauid* learned; for albeit hee had complained of the great affliction that hee had ſuffered; yet he ſaith, *Tacui tamen Domine. Pſal,* 39. And as hee was content to beare this, ſo hee gaue God thankes for them, acknowledging, *That it was good for him that hee had bene in trouble.* Pſal. 119.

We muſt learne *Iobs* fruits, *Iob.* 1. as well as *Bethuels*, and theſe being ioyned we ſhall perfectly conforme our *wils* to Gods *ſecrete will.*

Concerning the *will of God declared*, or the will of his word, the Lord by his Prophet ſaith of his Church, *My will is in it*, but *Dauid* ſpeakes more plainely of this reuealed will, *Thou haſt charged that we ſhould keepe thy commandements dilligently.* Pſal. 119.

The Apoſtle ſpeakes more particularly

ticularly, *hæc eſt voluntas Dei, ſanctificatio veſtra.* 1. Theſſ. 4. and *this is the will of God, that by well-doing, yee ſhould ſtoppe the mouthes of ignorant and fooliſh men.* 1. Pet. 1. 15.

This is the *reuealed will* of God, and we muſt not onely take notice of it, but labour to practiſe that which in our vnderſtanding wee know is meete to be done.

As the Apoſtle ſaith, *oſtende mihi fidem ex operibus tuis.* Iam. 2. *Shew mee thy faith, by thy workes.* So wee muſt ſhew our deſire that wee haue vnto Gods kingdome, by obedience of his will; for not they that ſing, or ſay, or wiſh, that Gods will be accompliſhed, but *qui fecerit, He which doth the will of God, ſhall enter into the kingdome of God.* Math. 7.

To the doing of *Gods will*, two things are required: firſt, that wee lay

lay aſide our *owne will:* For as they that will ſanctify Gods name, muſt ſay with *Dauid*, *not to vs, but to thy name giue the praiſe* Pſal. 115. So that Gods will may bee done, we muſt ſay with Chriſt, *not my wil but thy will be done*, wee muſt abridge our ſelues of our *owne will*, that *Gods will* may take place.

The better ſort that are regenerate, do *aſſent to the law of God, that it is good*, and haue a delight to it. *Rom.* 7. 22. but yet they ſee another *law in their members, which leadeth them vnto the law of ſinne and death.*

Euery man finds that to be true in himſelfe, that the *fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh.* Gal. 5.

The *will of the fleſh* wils one thing, and the *will of God* another, therefore that *Gods will* may take place, we muſt renounce our *owne will*

will, and as Christ saith, *willingly deny our selues*, *Math.* 16.24. Wee must oppose *Gods will* to the *will of the flesh*, and the will of man, Ioh. 1.13.

Wee must pray vnto God, *Conuerte meum nolle, in tuum velle*, conuerte my froward and *vnwilling will* into *thy will*, and because *thy will* is the *true will*, *Insece oleum voluntatis tuæ, oleastro volũtatis meæ*, ingraft the true Oliue of *thy will*, into the wilde Oliue of *my will*.

If *our wil* be contrary vnto *Gods will*, and will not bee subiect vnto it, then we must *scatter it, and pull it vp by the rootes*, Psal. 32.9. *In chamo, & fræno constringe maxillas meas*, (saies an ancient father) and vpon the words of Christ, *Compell them to enter, that my house may bee full*. Luk. 24. saith hee, *Compelle me Domine intrare, si vocare nõ est satis.*

Secondly,

Secondly, that *Gods will* may be done in vs, we muſt be poſſeſſed with a baſe conceit of our *owne will*, and haue an high, and reuerent opinion of *Gods will*: we muſt be perſwaded that our *owne will* is blind, and childiſh, and peruerſe, and therfore *Salomon* ſaith, *Ne initaris, &c. Do not leane to thy owne wiſedome.* Prou. 3. 1. *Euery man is a beaſt by his owne knowledge*, and to expreſſe the fault of *mans will*, *Iob* ſaith, that man is *tanquam pullus aſini:* like an wilde aſſes colt. *Iob.* 11. 12. which of all other beaſts is moſt fooliſh. But be he neuer ſo wiſe naturally, yet he is but a foole in heauenly things, as St. *Paul* witneſſeth. 1. *Cor.* 2. 14.

Men ſpeak euill of things which they know not, yea euen in thoſe things *which they know naturally they are but beaſts.* Iud. 10. All our reaſon and vnderſtanding hath not

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in it ſelfe ſufficient direction for our will: & therfore Chriſt ſaith of Saint *Peter*, that *fleſh and bloud did not reueale to him* that knowledge, that is attained by Gods ſpirit, *Math.* 16. and in ſpirituall things, S. *Paul* he *counſelled not with fleſh and bloud*. Gal. 1. 16.

Laſtly, *our will* is wholly *enclined to that which is euill*. Ier. 4. wherefore one ſaith truely, *tolle voluntatem tuam, & ego extinguam infernum*: take away thine owne will, and I will quenſh hell fire.

They that are giuen ouer to Sathan as the *Inceſtious Corinthians*. 1. *Cor.* 5. may be reſtored, but thoſe whom God giueth ouer to their *owne will*, *Rom.* 1. 24. their caſe is deſperate, and therefore we haue the more cauſe to think the more humbly of our *owne will*, and willingly ſubmit our ſelues to the holy will of God.

Tou-

Touching both, *S.Paul* ſaith, *The Law is holy, and the commandement is holy, and iuſt, and good, and the Law is ſpirituall, but I am carnal ſold vnder ſinne. Rom.7.14.*

But we muſt thinke honourably of *Gods will*: and this wee cannot but doe, if wee conſider, that *his will* is ſo perfect, as it needeth no rule to be guided: but *our will* being crooked, and peruerſe, muſt of neceſſity bee directed by the rule of his holy will, or elſe wee ſhall ſwerue out of the way.

Our will is blind and fooliſh: but *his will* is full of counſell and wiſedome; *our will* is crooked, and peruerſe, and froward, but *his wil* is full of all goodneſſe; which we are to vnderſtand hereby, that he ſheweth himſelfe a father to vs: if a child be left to his owne will, it is as much as his life is worth, therefore *with-hold not correction,*

but

but ſtrike him with the rod, and hee ſhall not dye, Prou. 22. 13. and *our will* being childiſh, wee muſt bee abridged of it, or elſe, wee ſhall fall into danger: therefore we do pray, that we may not onely ſubmit *our will* to Gods, but that we may vtterly deny *our owne wil*, being fooliſh: that Gods moſt *holy will* may take place in vs: but we doe not onely pray, that wee may haue a will, and deſire to doe *Gods will*, but alſo ability, and power; for of our ſelues wee haue no ſtrength to doe it; that appeareth by the petition it ſelfe, *Nam quid ſtultius, quam petere id quod penes nos eſt?* What is more fooliſh then to aske thoſe things that are in our owne power? and the Apoſtle ſaith, *Wee are not ſufficient of our ſelues to thinke a good thought*, 2. Cor. 3. Such is our corruption, *That though God wil, yet we will not*

Math.

Math.23.

Wee cannot ſpeake vnto God; for no man can ſay *that Ieſus is the Lord, but by the holy Ghoſt*, 1.Cor. 12.

We do not finde either will, or ability, but *it is God that giueth both*. Phil.2. and though the *Spirit be willing, yet the fleſh is but weake*. Math.26.41.

Therefore wee are petitioners for the grace of God, and for power from him, without which we cannot doe *Gods will*, ſo that our deſire is, to obtaine ſomething from God, whereby *his will* may be acccompliſhed in vs, for it is not ſaid, *faciamus*, or *fac tu voluntatem tuam*, let vs do, or doe thou thy will; but, *fiat voluntas tua*; *thy will be done.*

Wherein we are to conſider, *a quo, & per quem fiat*, from whom, & by whom it is to be done, we pray

not that we of our ſelues may do the *will of God*; for no man can riſe vp to heauen, vnleſſe hee firſt receiue a grace from heauen; *He that is of the earth, ſpeaketh of the earth*, Ioh. 3. Therefore our ſuite is not onely for good thoughts, & heauenly deſires, but alſo for ability of grace; but this grace is either *paſſiue* or *actiue*.

The *paſſiue* grace is that, which proceeds from God towards vs; which ſtandeth in *offering grace*, as God is ſaid to do. 1, *Pet*. 1. 13. or when hee cauſeth his grace *to appeare to al men*. *Tit*. 1. 2. 11. and that is not enough, vnleſſe we be made capable of it; as it is in vaine, that light doth ſhine, vnleſſe wee haue eyes to ſee it; and therefore as hee offers grace, ſo hee muſt giue vs grace, and enable vs, *to draw grace from him*, Prou. 12. 2. *That he would powre grace into vs*, Zach. 12. That hee

he would *ſow in our hearts good thoughts, change our affections, and make them conformable to his will*; and ſo though the thoughts of his heart ſeeme hard to fleſh and bloud, may for all that pleaſe vs.

And laſt, our deſire is, *vt induamur virtute ex alto.* Luk.24. & he doth offer his grace, & doth powre it into vs.

Then we muſt haue that actiue *grace*, by which the will of God may bee done in vs, of which the Prophet ſaith, *omnia opera noſtra, operatus es in nobis. Thou Lord haſt wrought all our works in vs.* Iſa.26. God muſt not onely, *ſanare cogitationem, & mutare affectum*, heale the thought, and change our affection, but *perducere ad actum*, that is, he muſt bring to paſſe, that as he giues vs ability to do *his wil*, ſo *his will* may be done by vs; wee muſt ſay with the Prophet. *Pſal.27.*

Thou art my helpe forſake mee not, o God of my ſaluation.

As he preuents vs with his grace, by giuing vs both a will, and a power, ſo hee muſt ſtill follow vs with his grace, that wee may goe forward in doing of *his will*, for our caſe is compared to the ſtate of the Iſraelites, which in their fight with *Amalecke*, did preuaile, *as long as* Moſes *held vp his hand; but when he let it downe, they were put to the worſe*. Exod. 17. we may ſee it in the caſe of Saint *Peter*, who was *able to walke vpon the water, while Chriſt held him vp, but when hee was left to himſelfe, hee ſuncke*, Math 1.4. therefore wee muſt haue not onely a *preuenting*, but alſo an *accompliſhing grace*, that may ſtill follow vs in our workes: *ne ceſſent in effectum*, that they faile not in the vpſhot, whereof the Euangeliſt makes mention, that

that from him who is ful of grace, *we muſt receiue grace for grace*. Ioh. 1.14.

It was not the grace of God onely, that wrought in Saint *Paul*, ſtirring him vp to holineſſe: but alſo *gratia Dei*, συν ἐμοι *The grace of God with mee*. 1.Cor.15. And when the Angels ſay εὐδοκία ἐν ἀνθρώποις *Toward mee good will*. Luk.2. they do not onely wiſh, that God will ſhew good wil towards men, but that he would accompliſh it in them, by infuſing grace into their hearts.

Our deſire therefore is, that the *will of God* may be done and fulfilled in vs, but yet by his grace, & the aſſiſtance both of his *preuenting* and *following grace*, And as for ſanctifying of Gods name, our deſire was that it may be ſanctiſied of vs; but if not, yet that it may bee by others: ſo here, though

the will of God be not done in vs, yet, *vt fiat quouis modo*, that it bee done howſoeuer, that it may bee done in others: but eſpecially in our owne behalfe, that when wee are either vnwilling or vnable, to doe his *reuealed will*; it may pleaſe him to giue vs the *knowledge* of it, and to put into vs the *obedience* of it, that being aſſured in our conſciences, that we haue done the will of God, we may haue *that peace*, and *ioy of the holy Ghoſt*. wherein the *kingdome of grace* ſtandeth. which may bee to vs a pledge of the *Kingdome of glory*, whereunto we ſhall be exalted, after this life, if we be careful both to ſubmit *our wils* to *Gods ſecret will*, & to frame *our wils* & the actions of our life to that *declared* and *open wil of God* which for our direction he hath reuealed in his word

The

The twelfth Sermon.

In Earth as it is in Heauen.

WHich words are an appendix to the three firſt petitions; for though it be addded to the third, which concerneth the doing of his will, yet the ancient fathers referre it alſo to the two former; So that wee are to pray no leſſe, that *Gods name* may bee *ſanctified* in earth as it is in heauen: and that his *Kingdome* may be *conſumate* in earth, as it is in heauen, then that his *will be accompliſhed* on earth, as it is in heauen.

Wherefore wee may obſerue by this complement of the three

firſt Petitions, that God reſpects not onely the *doing* of that which he requireth, but chiefly the *manner* of it; for it ſufficeth not ſimply to *doe Gods will*, as others doe on earth, but wee muſt doe it as it is done *in heauen*; for *aduerbes* pleaſe God better then *verbes*, and hee reſpecteth more in the doing of his will, the *manner* of the doing of it, then our *doing* it ſelfe.

The Greekes diſtinguiſh the will of God by both the words of θελημα and ευδοκια, when wee doe Gods will without any regard how, ſo it be done, that is his θελημα but when Gods will is done with a *ſicut*, and in ſuch ſort as he requireth, that is his *good pleaſure*, and ευδοκια.

Gods will was done of the people, when they ſacrificed any beaſt whatſoeuer, but if the choſe out the fitteſt, then the ſacrifice was the more

more acceptable; ſo in this prayer we do not onely deſire to doe Gods will *vtcunque*, without regard how, whether with willingneſſe & cheerefulneſſe, or againſt our wils · but we deſire to doe it in the beſt manner, *as it is done in heauen*; wherein wee offer that ſacrifice or ſeruice to God, which is as the fat of Rams, for the ſanctifying of his name.

The Apoſtle ſaith, that *at the name of IESVS euery knee ſhall bow, both of things in heauen, in earth, and things vnder the earth.* Phil.2.10. But our deſire is ſo to reuerence the name of IESVS, as the things in heauen reuerence it.

Of Gods Kingdome it is ſaid, that *Chriſt is ruler both in the midſt of his enemies, & alſo that in the day of his power the people ſhall as friends offer free-will offerings with*

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an holy worſhip, Pſal. 110.2. But we pray that Gods Kingdome may come among vs, not as among his enemies, but that we may willingly ſubmit our ſelues, to his wil and gouernment.

Laſtly, for the doing of his will the Prophet ſaid: *Whatſoeuer the Lord pleaſed that did he, in heauen, in earth, and in the ſea.* Pſal. 135.6.

We deſire that his will may be performed in vs, not as in the deepe places, but as in heauen, for this prayer containes two *Sicuts*; the one pertaines to God, teaching vs how to loue him; the other concerns our neighbour, where we pray ſo to bee forgiuen as wee forgiue our debters: ſo that as heretofore we haue noted, *lege operandi lex ſtatuitur ſupplicandi*, though there were no law to require the loue of God and our neighbour, yet this forme of pray-

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er doth teach vs how to loue God, and what perfect loue we owe to our neighbour.

In the thing it ſelfe, wee are to obſerue three points: firſt, a *qualification*: ſecondly, an *Eleuation* of the ſoule: thirdly, an *appplication*.

In the *qualification* we are to enquire what is meant by *heauen* and *earth*, either *tanquam continentia*, or elſe we may vnderſtand them as things contained therein; then how Gods will is done therein.

Howſoeuer our tongue or dialect ſpeakes of heauen ſingularly; yet both Greek and Latine, imply a plurality of heauens, for there are three heauens: firſt, the aire where the birds flye, whence they are called *volucres cæli*. *Math.6.* ſecondly, the heauen of heauens, where the Sun, Moone, and Stars are ſet to giue light: thirdly, that which the Apoſtle cals the third

heauen

heauen, whereunto hee was taken vp, which is the place of bleſſednesse, where Gods Maiesty is *especially reſident*. 2. *Cor*. 12.

In all theſe heauens which containe other bodies, in them wee wee ſhall finde that Gods will is done.

Of the lower heauen the Prophet ſaith, that it is obedient to Gods will, and *fulfils his word by ſending downe ſnow and fire, and wind*. Pſal. 148.

In the ſecond heauen which *Salomõ* cals the *heauen of heauës*. 1. *Reg*. 8. 27. Gods will is done, for there at Gods commandement the *Sun and Moone ſtood ſtill, contrary to their vſuall courſe, till the people of God auenged themſelues of their enemies*. Ioſh. 10. 13.

Thirdly, the earth it ſelfe, and things contained it, do yeeld obedience to heauen; for if the heauen

uen bee fauourable in ſending downe *raine, and fruitfull ſeaſons*, Acts.4.17. Pſal.65. the earth anſwerably will bring forth her encreaſe for the good of man; but *if the heauen bee braſſe, the earth alſo will be Iron*, Deut.28.

Laſtly, as the powers of the heauens are ſuch, as, that they can *draw vp clowds from the earth*, Pſa. 1.35. which do diſtill raine vpon the earth, to water the Furrowes thereof; ſo we deſire, that the ſpirituall heauen may transforme vs into an heauenly nature, not ſetting our minds on earthly things, but on things aboue.

For the things contained in heauen, as they are heauenly; ſo wee deſire, that wee liuing on earth, may haue our conuerſation in heauen: that earthly man, to whō God ſaid, *Terra es*, Gen.3.may by this meanes be made heauenly.

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In the third heauen is contained, in reſpect of his humanity, firſt Chriſt himſelfe, who is both in heauen and in earth: for as he is called *the head*, Epheſ. 3. 23. *of his Church*, hee is in heauen: but in reſpect of his body, which is called *Chriſt*, 1. Cor. 12. hee is on earth. Therefore wee pray, that Chriſt on earth, that is, the *Church*, may do Gods will, euen as Chriſt the head, who is in heauen, hath done it: that as Chriſt our head came not *to doe his owne will, but the will of him that ſent him*, Ioh. 6. 38. ſo the whole body of Chriſt may labour to fulfill the ſame.

Secondly, in heauen thus are *Angels, which fulfill his commandement, and hearken to the voyce of his word*, Pſal. 10. So our prayer is, that men, to whom God hath made the promiſe, that they ſhall bee ἰσαγγελοι, *Luke*. 20. may labour

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to bee like the Angels, in doing Gods will, as they hope to be like them in nature.

Thirdly, in heauen there is *the Congregation of the first borne*, Heb. 12.23. that is, the Saints departed. wherefore our prayer is, that as they haue, and still doe carefully fulfill Gods will, so the Saints on earth, and Church militant, may do the same.

Againe, whereas S. *Cyprian* out of the 16. *Psalm*. 2. and 19. 1. saith, that heauen is here vpon earth; for when the *Psalmist* saith: *The Heauens declare the glory of God*, the Apostle applyeth that to himselfe, and to the rest of the Apostles, *Rom.* 10. of whose preaching hee saith: *No doubt their sound went out into all lands, and their words into the ends of the world*: So that the Apostles were heauens liuing on earth: So our prayer is, that as they

they liuing on earth, liued an heauenly life, and began heauen here, ſo our carnall heart may bee applyed to the meditation of heauen, that wee may bee *Saints on earth*, Pſal. 16.

The wiſe man ſaith of the body: *That it being duſt, at the houre of death, turnes it ſelfe to duſt, from whence it came, and that the Spirit returnes to God that gaue it*, Eccleſ. 12.17. Thus muſt the Spirit return to God in our life time, and wee muſt, while wee bee on earth, and *beare the image of the earthly Man*, ſeeke ſtill to be in heauen: & heere labour more and more to *beare the Image of the heauenly*, 1. Cor. 15 49. As the heauenly part of man, that is his Spirit, is willing, and doth not onely conſent that *Gods law is good, but delight in it*, Rom. 7. ſo we bee carefull to bring our fleſh in ſubiection, that *our old man*,

man, an outward man may conforme himselfe to the inward and new man, 2. Cor. 4. Eph. 4.

Secondly, touching the question; how Gods will is done in heauen? the answere is, that where his will is both *dulcis*, and *amara voluntas*, a sweet and a bitter will, it is there obeyed and performed in both kinds: for the heauens doe not onely at Gods commandement keepe a continuall motion, which is agreeeble to nature, but against nature, *Sunne and Moone stand still at his will*, Ios. 10. whose obedience tels vs, that our duty is to doe his will, not onely in things agreeable with our nature, but when his will is contrary to our liking.

This obedience was performed in Christ: *Not my will, but thine be done*, Luk. 22. and in the Angels, which at Gods commandement

are ready not onely to *aſcend, but alſo to deſcend*, Gen. 28. to ſhew, that they are content, not onely to appeare in heauenly glory, which is their nature, but alſo to bee abaſed, according to the Apoſtles rule, *I can abound, and I can want*, Phil. 4.

The heauenly bodies do ſeruice to all Nations, and the *Angels are miniſtring Spirits*, Heb.

As naturally they haue a deſire to aſcend to beare rule, ſo at Gods commandement they are content to deſcend, to doe ſeruice here below, they doe *altogether fulfill Gods will*, Pſalm. 104. whereas the nature of man doth hardly grant to obey Gods will, in that which ſeemeth ſtrange to fleſh & bloud, as *Agrippa* affirmeth of himſelfe, *Thou ſomewhat perſwadeſt me*, Act. 26. 25.

The Saints in heauen confeſſe

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to God: *thou haſt created al things, and for thy wils ſake, they are, and were created.* Reu.4.11. And therefore refuſe not to ſubiect their will to the will of God, bee it pleaſant to them or not: but as our Sauiour ſpeaketh: yee ſeeke mee, not *becauſe yee ſaw the miracles, but for that yee eate of the loaues and were filled,* Ioh,6.26. So if we doe that which God requireth, it is rather for our owne ſake, with regard to our owne priuate profite, then to do Gods will.

The heauenly Angels do Gods will with willingneſſe, and readineſſe of minde, which is the fat of their ſacrifice: and therefore they are ſaid to haue euery one *ſixe wings,* Iſa.6. From whoſe example we muſt learne to do all things commanded of God, without *murmuring or diſputing,* Phil.2.14. and that becauſe it is Gods wil we

ſhould do it.

In earth when God willeth any thing it is not pleaſant to our wils, we make excuſe *Luke.* 14. or wee poſt it off to others, as *Peter* ſaid to *Iohn*, *Ioh.* 21. *Carne autem hic?* wee are ready to communicate with *fleſh and bloud*, Gal. 3. 16. and to ſay with the Diſciples: *Durus eſt hic Sermo*, this is a hard ſpeech, Iohn. 6. If wee cannot ſhift it off from our ſelues, yet as the Diuell reaſoned; *Cur veniſti ante tempus?* Matth. 18. 29. and as the people ſay: *It is not time yet to build the houſe of the Lord*, Aggai. 1. 5. So wee are ready to deferre and prolong the doing of Gods will, as much as may bee, when wee do it, as the vncleane Spirit would not come out of the childe, but with *much crying, and renting of him*, Mark. 9. 26. ſo we cannot do Gods will, but with great murmuring,

and

and grudging; and when men do Gods will in this ſort, they doe it not as it is done in Heauen by the Angels and Saints, that willingly obey it: but as the Diuels in hell, which againſt their wils are faine to do it. Therefore our rule in this behalfe is, that wee do Gods will, not ἐκ λύπης, 2. Cor. 9. but ἐκ καρδίας, Col. 3. not *grudgingly*, but *cheerefully from the heart, accounting it our meat to do the will of our heauenly Father.* Ioh. 4.

Secondly, for the *Eleuation*, it is true, that the *qualification* is ſignified by ὡς, not ὅσον, and our praier is, that we may do Gods will as it is done in heauen, but not as much, with like readines of mind, but not in like meaſure: (for that is impoſſible for earthly men): we deſire to fulfill Gods will in the manner, but not in the ſame degree of obedience, which may be

expreſſed by the words *Image and likeneſſe*, Gen. 1. Our obedience may be the *likeneſſe* of the Angels, but not the *Image*.

The *Character* or *ſtampe* of the Angels obedience, is that which is equall in proportion; but ſuch obedience is not to bee found; there may be a beame of it, anſwerable in likeneſſe and quality, not in quantity; ſo in likeneſſe we are, *Conformes imagini Chriſti*, Rom. 8. *and beare the image of the heauenly Man*, 1. Cor. 15. as endeauouring thereunto, but yet wee cannot attaine to it.

But all-be-it is hard for fleſh & bloud, which our Sauiour requireth: *Be yee perfect, as your heauenly Father is perfect*, Mat. 5, yet there is an vſe of ſuch precepts: firſt, *vt feræmur ad perfectionem*, that wee may be *led on to perfection*, Heb. 6. 1. Secondly, we muſt haue an *Heroyicall*

royicall and free Spirit, Pſalm. 51. which may ſtir vs vp to wiſh that wee could do more then wee can, which conſiſts of *Aſpiration* and *Suſpiration*. Wee muſt aſpire to the greateſt perfection, with *Dauid*: *Concupiuit anima mea*: *My ſoule hath luſted to keepe thy righteous iudgements for euer*, Pſal. 119. 20. And *O that my waies were ſo directed*, Pſal. 119. 5.

This is an Angelicall perfection, which wee cannot attaine vnto in this life: therefore we muſt, *ſuſpirare*, when we conſider, that the law ſaith, *Thou ſhalt not luſt*, and yet finde that wee do luſt, wee are to ſigh, and ſay with the Apoſtle: *who ſhall deliuer vs foom this body of death?* Rom. 7.

If we finde that we cannot loue our God with all our heart, and ſoule, as wee ought, then to ſay with the Prophet: *Væ mihi, quia*

prolongatus eſt incolatus mens in terra: Woe is me that my dwelling is prolonged in the Tents of Kedar, Pſal. 120. 5.

Wee muſt deſire to doe more then we can, and grieue that wee cannot do ſo much as wee ought; that as wee doe what we can, ſo what we cannot doe, wee ſhould ſupply it, *Voto, deſiderio, animo*, with our hearty wiſh, deſire, and minde.

Thirdly, the ſupplication is of two ſorts, *Reall*, and *perſonall*. Touching the firſt, as the grace of God is, *Multiformis gratia*, 1. *Pet.* 4. So the will of God beeing one, is of many ſorts; and containeth diuers particulars: therefore as wee generally pray, that the will of God may bee done, ſo when by the word of God we vnderſtand, what is the will of GOD in particular, wee are to deſire

deſire, no leſſe, that it may bee performed : *This is the will of GOD, euen your ſanctification.* 1. Theſſa. 4. Therefore our deſire muſt bee, that this will of his may bee done and fulfilled in vs. This is a ſpeciall remedy againſt the temptations of the fleſh, which oppoſe themſelues againſt Gods will.

There is another will of God for patience, for hee would haue vs ſuffer for Chriſts ſake, without murmuring, that ſo *wee may ſtop the mouthes of ignorant men.* 1. Pet. 2.6. Therefore we are to pray, that this will of God alſo may bee done in vs.

As *Ioſeph* was carefull to doe Gods will, touching ſanctification, and *Iob* to obey Gods will in ſuffering patiently; both which are now Saints in heauen; ſo muſt wee after their examples bee both holy

holy, and carefull, and patient.

It may be we are willing to obey Gods will in particular, but wee will say, *Nondum venit hora*: it is not yet time, Therefore we must learne to practise the Prophets resolution, *I made haſt, and prolonged not the time, to keepe thy Law.* Pſal. 119.

When God reuealeth his will to vs, we must presently put it in practise, and as *Saul* did *Act.9.* and not counsell with flesh and bloud, and this is the reall application.

The persons to whom the doing of Gods will is to bee applyed, are not onely the whole earth (which is also to be wished as the Prophet sheweth) *Set vp thy ſelfe ô God aboue the heauen, and thy glory aboue all the earth.* Pſal. 57. But the earth or land wherein wee dwell (as the Prophet speaks) *that*

glory

glory may dwell, in terra noſtra, in our land, Pſal.85. So we pray that Gods will may be done in al lands but eſpecially in our land, and country, that ſo he may beſtow his bleſſings vpon it, but yet wee are euery one of vs particularly to apply to our ſelues, for to man it was ſaid by God, *terra es. Gen.*3. To man it was ſaid, *Earth, earth, earth, heare the word of the Lord,* Ier.22. So wee deſire that Gods will may eſpecially bee done, and fulfilled, in that part of the earth, whereof God hath made vs, that is, that in theſe our earthly veſſels, which we carry about with vs, we may be carefull to do that, which God requireth at our hands.

The

The thirteenth Sermon.

Giue vs this day our daily bread.

OVT of the words of our Sauiour, in the ſixt of *Math. ver.* 33. we haue elſe where ſet downe the order of theſe three Petitions, which concerne our ſelues, for the firſt is the Petition of *Glory* and of *Gods Kingdome*, which our Sauiour willeth vs to ſeeke in the firſt place. The ſecond is the Petition of *Grace*, and of *Gods righteouſneſſe*, wherein wee pray that Gods will may be done. The third Petition tendeth to this end, that as the Prophet ſpeakes, God would not with-hold any temporall bleſſing, need-

needfull for this life; but that hee would giue vs all things, that are neceſſary for vs.

The things pertaining to *glory*, for which wee pray in the firſt place, are *eternall*; thoſe that concerne *grace*, are *Spirituall*, and the bleſſings of this life, which we deſire may not be with-held from vs, are *naturall* and temporall.

This is Natures prayer, for not onely wee, but all creatures aboue and beneath, make the ſame ſuite to God, by the voice of nature; the rauens of the aire call vpon God, that *he would feed them. Pſal.* 147. *The Lyons beneath roaring for their prey do ſeeke their meate at God*, Pſal. 104. 21. and therefore no maruaile that we, in as much as wee are creatures, doe ſeeke to God, who is the God of nature, to ſupply the defects of nature that we find in our ſelues, as other

creatures

creatures; and yet there is a difference betwixt vs & them, for they call vpon God, onely for *corporall food*, that their bellies may be filled; but the prayer that wee make for *outward* things, is not without respect to things *spirituall*, and this Petition followeth vpon the other, by good consequent and order; for (as the Heathen man saith) *Haud facile emergunt, quorum virtutibus obstat, res angusta Domi*; So wee shall bee vnfit to seeke Gods *Kingdome*, and to doe his will, vnlesse we haue the helps of this life.

Therefore wee desire that God will giue vs the things of this life, those things without which wee cannot serue him: that as we desire the *glory of his Kingdome*, and the *grace of his Spirit*, whereby we may be enabled to do his will, so he will minister to vs all things

for

for the ſupply of our outward wants, in this life; the want wherof hath beene ſo great a diſturbance to the Saints of God in all times, that they could not goe forward in godlineſſe as they would.

Abraham by reaſon of the great famine, that was in *Canaan*, *was faine to go downe into Egypt*, *Gen.* 12.7. The ſame occaſion moued *Iſaac*, *to go down to Abimelech at Gerar.Gen.*26. and *Iacob* to releeue his family in the great dearth at this time, was faine to ſend his ſonnes, the Patriarches, *into Egypt*, *to buy corne.Gen.*42. The children of Iſrael, when they wanted bread or water, *murmured againſt God & his ſeruants.* Exod.16.Numb.20. the Diſciples of our Sauiour, were ſo troubled in mind, becauſe they had *forgotten to take bread with them*; that they vnderſtood not their

creatures; and yet there is a difference betwixt vs & them, for they call vpon God, onely for *corporall food*, that their bellies may be filled; but the prayer that wee make for *outward* things, is not without respect to things *spirituall*, and this Petition followeth vpon the other, by good consequent and order; for (as the Heathen man saith) *Haud facile emergunt, quorum virtutibus obstat, res angusta Domi*; So wee shall bee vnfit to seeke Gods *Kingdome*, and to doe his will, vnlesse we haue the helps of this life.

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their

their Maister, when he gaue them warning to *beware of the leauen of the Scribes and Pharisies*, Math.8. So the want of outward things, doth distract our mindes, and makes vs vnfit for Gods seruice.

Therefore that we may in quietnesse of minde, iutend those things that go before in this prayer: our Sauiour hath indited vs a forme of prayer to sue to God, as well for things *temporall*, as *spirituall*, and *eternall*: for it is lawfull for vs to pray for them, so that wee do it in order.

The first Petition that the naturall man makes, is *for his dayly bread*, but our care must bee first for *the kingdome of God*, next for the *fulfilling of Gods will* and doing that righteousnesse which *God* require that our hands, and after, wee may in the third place pray for such things as wee stand

in

in need of during our life.

This blessing the fathers obserue out of the blessings which *Isaac* pronounced vpon his sons; *Iacobs* blessing was first the dew of heauen, and then the fat of the earth, shewing that the godly do preferre heauenly co mforts before earthly. *Esaus* blessing was, first the fatnesse of the earth, and next the dew of heauen, to teach vs, that profane persons do make more reckoning of *earthly commodities*, then of *heauenly comforts*. *Gen.*27.28.& 39.

Therefore in regard of the Spirituall account wee are to make of Gods kingdome, and the doing of his will; we are to wish them in the first place, and then *Dauids Vnam petij a Domino*: *One thing I haue required of the Lord*, Psal.27. And that which Christ saith to *Martha*; *Vnum est necessarium*: *one*

thing is needfull, Luk. 10. would bring vs to *Salomons* two things. *Prou.* 30. *Giue mee not pouerty, nor riches; but feede me with food conuenient for mee; least beeing full, I deny thee, and say, who is the Lord? or being poore, I steale, and take the name of my God in vaine.* And that is it which wee are bold to do, by Christs owne warrant; for he hath taught vs first to pray for his *Kingdome*, then for the working of *righteousnesse*, or for the doing of Gods will, and lastly for *dayly bread.*

If wee do first pray for the two former, then wee may be bold in the third place to sue to God for the latter, for he hath promised, to with-hold no good thing from them that leade a godly life; if the doing of Gods will be our meate, then, *Requiem dedit timentibus se, Hee hath giuen rest to them that feare*

feare him, Pſal. 111.

In the Petition, wee are to obſerue, from ſixe words, ſixe ſeuerall points: firſt, the thing that we deſire, that is, *bread*: ſecondly, the attribute, *our bread*: thirdly, *dayly bread*: fourthly, we deſire that this bread may be giuen vs: fiftly, not to me but *nobis, to vs*: ſixtly, *hodie*, and as long as we ſay *hodie, to day*. Heb. 3.

To beginne with giuinge: hitherto the tenor of this prayer ranne in the third perſon, now we are to pray in the ſecond, ſaying: *da tu*, wherupon the Church hath grounded a double dialect of prayer, which comes all to one effect; for that which the Church prayeth for. Pſal. 67. *God be merciſull to vs, and bleſſe vs*, is no leſſe a prayer, then if we ſhould ſay, in the ſecond perſon, *Miſerere noſtri, O Lord be mercifull to vs, and bleſſe*

vs. & that which is added, *& lift vp his countenance*, is all one, as if the Church, ſpeaking to God, ſhould ſay, *Lift vp the light of thy countenance*.

This change, or alteration of perſon, proceedeth from the confidence, which the Saints are to gather to themſelues, in prayer: for hauing prayed for the ſanctifying of Gods name, for the accompliſhment of his Kingdome, and for grace and ability to do his will, Chriſt aſſureth vs, that wee may be bold to ſpeake to God for our owne wants.

Out of the word of *Giuing*, we are to note three things: firſt *our owne want*; for if wee had it of our ſelues, wee would not craue it of God, this confeſſion of our want, and indigence, is a great glory to God, that all the inhabitants of the earth *vſque ad Regem Dauidem*,

to

to profeſſe to ſay, *Giue vs*, Pſal. 40. *I am poore and needy, but the Lord careth for mee*; they doe profeſſe themſelues to be his beggars, not only by the voice of nature, which they vtter for outward things, as other vnreaſonable creatures do, but by thoſe prayers, which they make for the ſupply of grace, whereby they may bee enabled to do Gods will, ſo that not onely *regnum tuum* is Gods gift, but alſo *panem noſtrum*, wee acknowledge to be his gift: It is from God from whom we receiue all things, as well *the good giuings as the perfect gifts*, Iam. 1. 17. hee is the Author, not onely of *bleſſings ſpirituall*, but of *benefites temporall*; he giues vs not onely *grace* to obey his will, but as the Prophet ſpeaks *dat eſcam*. Pſal. 104.

The idolatrous people ſay of their idols, I will go after my lo-

uers, that giue me my bread, & my water, my oile, and my wine, But God ſaith after, *It is I that gaue her corne, and it is my wine, and my flax, and my oile.* Hoſ. 2. 8. *Ipſe dat ſemen ſementi, & panem manducanti.* 2. Cor. 9. 10. Wee are deſtitute of the meaneſt bleſſings that are; it is God only from whom we receiue all things, therefore to him wee pray, acknowledging our owne want, *da nobis panem.*

Secondly, wee muſt conſider the word *Da* as it is ſet in oppoſition to *Veniat*, or *habeam panem*, It muſt not content vs that wee haue bread, but labour that wee may haue it of Gods gift, *Eſau* ſaid of things temporall which he inioyed, *I haue enough*, *Gen.* 33. not acknowledging from whom: *Balaam* cared not how hee came by promotion, ſo he had it, and therefore he is ſaid, *to haue loued the wages of vnrighte-*

vnrighteouſneſſe, 2.*Pet*.2.15. but we muſt labour, not ſo much to *haue good things*, as to *haue them from God*: and *Pilate* is to acknowledge, that the power which hee hath, *was giuen him from aboue*, *Ioh*.19.and not to vant of any vſurped power.

It is ſaid of God, *tu aperis manum tuam*. Pſal.104. *Thou openeſt the dores of heauen*. Pſal·78. So wee are not ſo much to labour for temporall things by our owne indeauour, as that we may haue thē from God.

Thirdly,*Da*,oppoſed to rendring teacheth vs, that it is not of our owne endeauor but it is of Gods free bounty and liberality, that we haue bread and other things: which while we ſeeke for of Gods gift; wee confeſſe that to bee true which *Salomon* ſaith, *Non eſt panis ſapientis*, *Bee a man neuer ſo wiſe*,

yet he hath not alwaies to ſupply his need. Eccl. 9. 11. As he that is hieſt gets not alwaies the gole, nor the ſtrongeſt man the victory: ſo ſaith our Sauiour, *Which of you by taking thought can adde one cubit to his ſtature?* Math. 6.

All our endeauours for the things of this life, are vnprofitable, without Gods bleſſing; *it is in vaine to riſe vp earely, and to go to bed late.* Pſal. 127,

And when hee *bleſſeth our labour*, thē he is ſaid to *giue vs bread*; and therefore wee are to confeſſe with *Dauid*, that *Whatſoeuer wee haue receiued, we haue receiued it at his hands.* 1. Chron. 29, 14.

Now the means of Gods giuing, is of foure ſorts: Firſt, God giueth bread when hee bleſſeth the earth with plenty; when he giues force to the heauen: *when the heauen heareth the earth, the earth heareth*

the

the Corne, the Wine, and the Oyle, and they heare man, Hoſ. 2.21.

Secondly, hee giues, when hee ſets vs in ſome honeſt trade of life, and vouchſafeth his bleſſing to our endeauours therein, that wee may get our liuing, and *eate the labour of our hands*, Pſalm. 128. without which the firſt giuing will doe vs no good.

Thirdly, he giues vs bread, not only in his bleſſing the earth with increaſe, and by bleſſing our honeſt paines in our vocation; but when hee giues vs, *Baculum panis*, the ſtaffe of bread; for at his pleaſure he vſeth *to breake the ſtaffe of bread*, Leuit. 26. and to make it of no power to nouriſh vs: then are they but beggerly elements, *When we eate and haue not enough*, Agg. 1. Therefore our prayer is, that he would cauſe the earth to yeeld vs bread, ſo that to the bread hee would

would infuse a force, to *strengthen mans heart*, for which end it is ordained, *Psal.* 104.

Fourthly, because *Moses* saies, *Man liues not on bread onely, but by the word of God*: therefore we pray that as our bread, by his blessing, is made to vs, *panis salubris*, so it may be *panis sanctus*, Deut. 8. that hee will giue vs grace to vse his creatures, to the end that we may the better serue him; otherwise, howsoeuer they nourish our bodies, yet they will proue poyson to our soules.

God performeth these three former giuings to the Heathen, so that their bellies are full with bread, but withall *hee sendeth leanesse into their soules*, Psal. 106. But Christian men haue not onely the earth to yeeld her fruit, Gods blessing being vpō their labours, and a blessing vpon the creature it selfe, that

that it is not in vaine, but nouriſheth; but alſo it is ſanctified to thē, and that bread is properly theirs, becauſe they are Gods childrē, *Et panis eſt filiorum*, It is the childrens bread.

Secondly, the thing wee deſire to be giuen, is *Bread*, concerning which, becauſe the decayes and defects of our nature are many, ſo as it were infinite to expreſſe thē ſeuerally; therefore our Sauiour Chriſt doth here comprehend thē all vnder the terme of *Bread*, vſing the ſame figure which God himſelfe vſeth in the law, where vnder one word, many things are contained.

Howſoeuer our wants bee many, yet the heathen bring them all to theſe two, *Pabulum, & Latibulum: Foode and Couering*; and as they doe, ſo doth not onely *Moſes* in the Law, where all that pertaine

taine to this life, is referred to *victum*, and *amictum*, *Deut.* 10. 18. but also S. *Paul* in the Epistle, 1. *Tim.* 6. 8. *Habentes victum & amictum, his contenti simus.*

So then, vnder this petition is contained, not onely that God would giue vs bread, by causing the earth to bring forth corne, and all good seasons for that purpose, but that withall hee will giue vs *health of body*, and not plague vs with sickenesse, as he did the Israelites, *Psal.* 31. Then, that wee may haue peace, without which, these outward blessings will affoord vs no comfort: and that as hee filles our bellies with foode, so hee will giue vs *Lætitiam cordis*, *Act.* 14. 17. that is, all manner of contentment in this life.

How-be-it this petition stayeth not here, for the prayer of Christian men must differ from the Lyons

ons roaring, and the Rauens crying: the end of their praying is, that their bellies may bee filled: but wee muſt haue as great a care for the foode of our ſoules: therefore where we call it *panem noſtrũ*, wee doe not meane *panem communem*: ſuch bread as is common to vs with other creatures, but that *Spirituall bread*, which is proper to men, which conſiſt not onely of body, but of ſoule and body, which muſt bee both fed: and where wee pray that God would giue ἄρτον ἐπιούσιον, wee aske ſuch bread as is apt and meete for our ſuſtenance: that is, not onely *Earthly*, but *Heauenly Bread*, becauſe we conſiſt not only of a terreſtrial, but alſo of a cœleſtial ſubſtance: ſo then our deſire is, that God would giue vs, not onely, *panem iumentorum*, but *panem Angelorum*, Pſal. 78. *The bread of Angels*;

gels; and our ſute is as well for *panis cœli*, Iohn. 6. as for Earthly bread.

The bread of the ſoule is Gods word, which hath a great referẽce to earthly bread: & therfore ſpeaking of the ſweetnes of that bread, *Iob* ſaith: *I eſteemed of the words of his mouth, more then my appointed food*, Iob. 23. and *Dauid* ſaith: *Thy word is ſweeter then hony, and the hony combe*, Pſal. 19.10.

In the new Teſtament, the Apoſtle, to ſhew the nouriſhing force of Gods word, ſaith, that *Timothy* was *enutritus verbis fidei*, 1. Tim. 4.6. To ſhew the taſte or relliſh that it hath as wel as natural food, ſaith: *Guſtauerit bonum Dei verbũ, hath taſted the good word of GOD*, Heb. 6 So the food of the ſoule is to bee deſired at Gods hands as well as the bodily food.

There is a *Famin as well of Gods word.*

word, as of bread, Amos. 8. There is an *hungring & thirſting after righteouſnes*: Mat. 5, therfore we are to pray, that God would ſupply the wants, not onely of the body, but of the ſoule likewiſe.

But there is a Spirituall foode, both for Body and Soule, that which our Sauiour promiſeth, Ioh. 6. *He that commeth to mee ſhall not hunger, and hee that beleeueth in mee, ſhall neuer thirſt*: that is, the hidden *Manna* that God hath promiſed for vs in heauen; whereof it was ſaid: *Bleſſed is he that eateth bread in the Kingdome of God*, Luke. 14.

Thus, by how much the leaneneſſe of the ſoule is worſe then bodily famin, ſo much the more earneſtly are wee to pray for the ſpirituall food, then for the foode of the body.

Thirdly. for the firſt attribute,

we pray not ſimply for *Bread*, but for *our Bread*.

The word *Our* hath reſpect not onely to *vſe*, but to *Property* and right.

This right or property is double: Firſt, that which was appointed in the beginning: *In ſudore vultus tui commedes panem tuum*, Our requeſt to GOD is, for that food, which is gotten by honeſt paines taken in our calling, whereunto God hath made a promiſe, *Thou ſhalt eate the labour of thy hands*, Pſalm. 128. And without which we haue no right to this bodily food: For 2. Theſſ. 3. *Qui non laborat, non manducet*: *Hee that laboreth not, let him not eate*. Now we would haue *God* ſupply our wants with bread by right, and this right is generall to all aduenturers.

Secondly, as we would haue it made *Ours*, by the labour of our vocation,

vocation, ſo by the duty of inuocation, that this corporall foode, which is common to other creatures, may bee *proper to vs* by calling vpon God, for his bleſſing vpon it, which if we doe, we haue a promiſe, it ſhall be *truly ours. Open thy mouth, I will fill it*, Pſal. 81. 11. For, *the creatures of God are ſanctified to vs by the word of God and prayer*, 1. Tim. 4.

This puts a difference betwixt the Chriſtian mans bread, and that which the prophane man eates: for firſt, thoſe ſlothful perſons, whom the Apoſtle calls, *ſlow bellies*, Tit. 1. 12. cannot ſay this prayer as they ought: for they are nothing but idle vpon the earth, and *Fruges conſumere nati*: borne to eate and drinke, they labour not for their liuing, but eate *panem alienum*, not *ſuum*; which the Apoſtle requires, 2. *Theſ.* 3. 12.

Secondly, *those that eate the bread of violence*, Prou. 4. 17. and feede vpon bread that is gotten by deceit, *Pro.* 20. 17. do not eate *panem ſuum*, but *ſubditittium*: they eate not *panem datum à Deo*, but *à Dæmone*.

Thirdly, *Eſau hauing filled his belly, roſe without giuing God thanks after he had eate, as without calling vpon God for his bleſſing before*, Gen. 25. For the which alſo hee is ſaid to be *prophane*, Heb. 12. So are all thoſe that eate of Gods creatures, without praying to him for his bleſſing, and for a ſanctified vſe of them; which thing if they refuſe to doe, as *Atheiſts* and prophane perſons, their bread may bee *panis ſalubris*, but not *ſanctus*, it may *bee able to nouriſh their bodies*, but it ſhall bring *leanneſſe to their ſoules*.

Fourthly, the other attribute of

of bread, is *Daily*, concerning which, wee muſt conſider foure things.

Firſt, from the Latine word *quotidianum*, which hath relation to the time; by which word, as wee acknowledge our daily want, and Gods continuall care and prouidence for the ſupply thereof, of whom it is ſaid: *Thou giueſt meate in due ſeaſon*, Pſal. 104. So Chriſt teacheth vs daily to praiſe & magnifie Gods care, daily extended towards vs, and to vſe that *Pſalme* of thankeſgiuing, wherein the Church confeſſeth Gods goodneſſe in that behalfe, pſal. 145.

Secondly, for the *Greeke* word ἐπιούσιον, which ſignifieth, *bread apt and meete for our ſubſtance.*

Now, foraſmuch as man conſiſts of *Body* and *Soule*, his prayer to God muſt be not only for ſuch meate as is meete to nouriſh the

Body, but alſo for the food which agreeth with the *Soule*: for it is in vaine to haue food, except it bee nutritiue, and conuenient for vs.

Thirdly, the *Syriack* word vſed by our Sauiour ſignifieth, *panem neceſſitatis meæ*, which hath relation to the *quality of the bread*, teaching vs not to pray for *Dainty meate*, but ſuch as is fit to releiue our hunger: *Tribuè victus meo neceſſaria*: not meate which is aboue my eſtate: *Da panem neceſſitatis, non laſciuiæ*, bread of neceſſity, not wantonneſſe.

The Iſraelites luſted after the Fleſh-pots of Egypt: and therefore *God gaue them quails from heauen, but* (which was the heauy iudgement of God vpon them) *they periſhed while the meate was in their mouthes*, Pſa. 78.

The Apoſtle willeth vs therefore

fore, not to ſet our mindes vpon *ſuperfluity*: but contrarily, ἐχοντες διατροφὴν, καὶ σκεπασματα, *Food and Rayment*, let vs therewith be content.

Fourthly, the Hebrue word vſed *Pro.*30. hath relation to the *quantity*: for it ſignifieth *panem dimenſ. mei, non gulæ*; and it teacheth vs not to ſeeke aboundance, but to deſire of God to meaſure vs out ſo much as he knoweth to be meet for vs, and as Chriſt ſpeaketh, to *giue vs our portion of meate in due ſeaſon*, Luk.12.22. For the Scripture telleth vs what inconuenience commeth of aboundance of meate: *Dilectus meus impinguatus recalcitrauit*, Deut-32.15. *My beloued when hee waxed fatte, ſpurned with his heele*. and the ſin of *Sodom* was *Fulneſſe of bread*, Eze. 16. and the people by *exceſſiue eating and drinking of wine, made themſelues ſicke*, Hoſ. 7. 5. Therefore Chriſt

diligently warneth his Disciples to take heede of surfetting and drunkennesse for this cause: *Ne grauentur corda*: *That your hearts wax not heauy.*

Fifthly, in the word *Nobis* wee must consider two things: First, a *Reason*, secondly, a *Limitation*: for the first, wee desire that this bread should be *giuen vs.*

First, because we are Gods creatures, he refuseth not to heare the *Lyons and Rauens in this behalfe, when they cry to him.* And our Saiour saith: that *our heauenly Father feedeth the Fowles of the aire.* Math. 6. 26. And therefore wee, in regard wee are his creatures, as wel as they, we may by right make this prayer to him.

Secondly, in as much as we are men, wee may bee bold to craue that fauour at his hands which he sheweth indifferently to all men:

for

for he ſuffereth the *Sunne to ſhine on the euill, and on the good*, Math. 5. And as *Dauid* ſaith: *Oculi omnium ſuſpitiunt in te: The eyes of all wait and look vp to thee*, Pſa: 145. Therefore we are to pray, that God will giue bread not onely *Nobis animalibus*, but *nobis hominibus*, not onely as to *liuing creatures*, but as to *Men*.

Thirdly, the Gentiles and Heathen people, which *onely ſeeke after theſe things*, Math. 6. doe obtaine them at Gods hands; much more will God grant them to vs, which profeſſe our ſelues Chriſtians, and his Children.

Secondly, for the *Limitation*, it is not *mihi, non meum*, but *giue vs*, and *giue our*: the reaſon is, that as *Salomon* ſayes, *Pro.* 5. 6. Our welles may flow out abroad, and that there may be riuers of waters in the ſtreetes, and that not onely we

may not be burdenſome to others but that *we may haue to giue to them that haue need*. Eph. 4.

Sixthly, for the word *Hodie*, our Sauiour teacheth vs to pray, *Giue vs bread this day*, & as the Apoſtle ſpeakes: Heb. 3. *Dum Dicitur hodie*, the reaſon is, becauſe life is but onely, *dies*, not *ſeculum*: and the wiſe man ſaith: *Talke not of to morrow: for thou knoweſt not what a day may bring forth.* We may not ſay to our ſoule: *Soule, thou haſt ſtore of goods laid vp for many yeares.* Wee ſee by his example what may fall out, *Luke.* 12. Foraſmuch as the continuance of our life is vncertaine, our deſire muſt be that God would giue vs ſufficient for our preſent want.

How-be-it this makes not for them that are careleſſe for the time to come: for ſuch are ſent to *learne wiſedome of the Ant*, Pro. 30 which

which prouides for Winter, and not onely the Saints at all times haue bene carefull and prouident for outward things, as *Ioseph* who counselled *Pharoah* before hand *to lay vp corne to feed him for seuen yeares space during the famine. Gen.*41. But our Sauiour himselfe giues charge, *that that which remaineth should be saued, & nothing lost.* Ioh.6. And it was his pleasure that *Iudas* should beare the bagge, for his & their prouision, to teach vs that he alloweth prouident care for things earthly.

But by this word *dayly* our Sauiour commendeth μεριμναν, or immoderate care for worldly things, whereby the soule is rent and diuided, and not that φροντιδα, 1.*Tim.*5. which is required of euery man for his owne houshold, and is both lawfull and honest.

Here aryseth an obiection how

a man hauing filled his belly, or being ready to leaue this world, may say this prayer. The answere is: first, *Multi dormierunt diuites qui senexerunt pauperes*: therefore our desire is, that as wee haue enough now, so wee may bee preserued in this estate, and that God would not change plenty into pouerty. Againe, though wee haue bread, and it continue with vs, yet it is nothing without that *beata pax*; therefore though we haue the thing it selfe, yet we are to desire that which is the *life of bread*, which is a *power to nourish*, Then that God will giue vs the *sanctified bread* which is the heauenly Manna, and grace, that as we work for bread in our vocations, so we remember to sanctify it by *inuocation*; for else it is *vsurped bread*,

The

The fourteenth Sermon.

And forgiue vs our Debts.

Vguſtine intrepreting our Sauiours words, *of the ſhutting of heauen in Elias time.* Luk.4.23. compared prayer to a key, that hath power to open heauen from whence all bleſſings deſcend vnto vs, and to ſhut the bottomleſſe pit of hell, from whence all euils proceede. Praier, is a means not only *to draw all grace from God*, Prou.12.2. but it is *obex mali, & flagellum dæmonis*: as the name of Chriſt is *Oleum effuſum*. Cant.1. becauſe by it wee receiue all good; ſo the name of the Lord is *Turris fortiſſima*, Prou.

Prou. 18. for that it ſaues and defends vs from all euill.

As theſe are both truely affirmed of Gods name; ſo by the inuocation of the name of God we haue this double benefite, that we do not onely receiue all good by it, but alſo are deliuered from all euill.

In the three former Petitions our Sauiour hath taught vs to draw grace from God; in theſe three latter wee are taught to vſe that kind of prayer that concerns the remouing of all euill called *Tekinah* תחנה, and deprecation.

The euill is of three ſorts, of *ſinnes paſt* and *to come*, and of the *euill of puniſhment*.

In the firſt of theſe three Petitions we pray againſt the *guilt of ſinnes paſt*, that God would not charge vs with them: in the ſecond, againſt the *running iſſue of ſinne*

ſinne to come, that God would not ſuffer vs to ſinne hereafter: in the third, that God would turne away from vs all thoſe plagues that our ſins deſerue, both in this life, and in the life to come, and theſe three petitions are fitly oppoſed to the three former.

To the *Kingdome of glory* we oppoſe our *ſinnes*: to the *doing of Gods will, temptation*: to *naturall good things*, the *euill of the world to come*: and the miſeries of this life; from both which we deſire to bee deliuered, when wee ſay: *deliuer vs from euill.*

The Petition conſiſts of *debts*, and *forgiueneſſe*, but before wee handle them, wee are to ſpeake, firſt, of the neceſſity of this Petition: ſecondly, of the goodneſſe of God that penneth the Petition for vs.

What need we haue to pray to God

God for remiſſion of our ſinnes, appeares hereby, becauſe *our ſinnes do make a partition betwixt God & vs*, Eſa. 59. the effect whereof is, that our miſ-deeds do *turne Gods bleſſings from vs, and do keepe good things from vs.* Ier. 5. 25.

Now hauing already deſired at Gods hands the *glory of Gods Kingdome*, the *good of grace*, for the doing of his wil, and all *outward good things* neceſſary for this life: wee are of neceſſity to pray that God will *forgiue vs our ſinnes*: which otherwiſe will hinder vs of theſe good things, and as our ſinnes do hinder Gods graces that they cannot come to vs; ſo they hinder our prayers, that they cannot come to God: for our ſinnes are as it were *a cloud to hide God, ſo that our prayers cannot goe through.* Lam. 3. 44. So that except we deſire the forgiueneſſe of our

our ſinnes, wee ſhall in vaine pray for the three former good things.

Beſides, our ſinnes are a plaine hinderance to Gods kingdome, for none ſhall come thither, but *ſuch as are vncorrupt*, and voide of ſins in the whole courſe of their life. *Pſal.* 15. *Et nihil impurum ingreditur illuc: no vncleane thing ſhall enter thither* Reu. 21.

Therefore the Prophet ſaith, *hic eſt omnis fructus, & auferantur peccata.* Iſa. 27. 9.

Secondly, the goodneſſe of God appeareth herein that hee hath endited vs a prayer to aske remiſſiõ, telling vs that it is poſſible to obtaine remiſſion of ſinne. It is true, that by our ſinnes, wee haue made our ſelues vncapable of all good things, but yet we ſee the goodneſſe of God, that as wee haue ſtill *dona*, ſo he teacheth

vs

vs to say, *condona.*

Where he teacheth all men to pray for good things, wee learne that wee are all *mendici Dei:* but in that wee are taught to aske forgiueneſſe of ſinne, we ſee that we are *maleſici Dei*, the *malefactors of God*, ſuch as haue need of pardon: and the goodneſſe of God towards vs appeares to be the greater in this behalfe, becauſe there is no Angell or Spirit to whom he vouchſafeth this fauor, to haue their ſinnes remitted, ſaue only to man.

Of them it is ſaid, *hee found no truth in his Angels, in his ſeruants, and in his Angels there was folly.* Iob.4.18. that is, they had treſpaſſes, but yet God will not forgiue them, nor receiue any ſupplication for pride; but contrarywiſe *hee keepeth the Angels that ſinned in euerlaſting chaines to the iudgement*

of

of the great day, 2-Pet. 2. *hee that is the God of the Spirits of all fleſh*, Numb. 27. 16 & 16. 22. will not heare the Spirits that ſinned againſt him: but *thou that heareſt prayers to thee ſhall all fleſh come*. Pſal. 65.

There is a way for man to eſcape the danger of ſinné, if hee aske pardon: but the ſinnes of the wicked Angels ſhall not be forgiuen. The elect Angels doe make the 3. firſt Petitions as well as we; and the Petition for the ſupply of naturall defects is common to all liuing creatures, but this which prayeth for pardon of ſinnes is proper onely to man; ſo wee ſee how God exerciſeth his goodnes, and ſheweth it; not onely in exerſing of liberallity to them that haue need; but his long ſuffering in pardoning them that haue ſinned againſt him.

To come to the Petition it ſelfe; by *Debts*, our Sauiour meaneth *ſinnes*, expreſly ſo called *Luk.* 11.4. and *ſinners* are called *debters*, Luk. 13.4. for the Scripture ſpeakes of them. *Math.* 18.24. one was brought *that owed ten thouſand Talents*, that is, which had committed a great number of ſinnes, and *Luk.* 7.31. a lender had two debters, by which are meant ſinners, the reaſon hereof is, becauſe there is a reſemblance betwixt *ſins* and *debts*.

In the affaires of men the caſe is thus, that if the condition be not performed they are bound to indure the penalty, and ſo become double indebted: ſo it is betweene God and vs, the ſinnes that wee commit by the breach of Gods law, is *Chyrographum contra nos, an hand-writing againſt vs*, Col. 2. So they are called in the old Teſta-

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ment, *Thou writeſt heauy or hard things againſt vs*, Iob.13.26. and Ezech.2. *Our ſinnes are compared to a booke written in both ſides*; for we are bound to keep Gods commandements, becauſe he made vs, and not onely ſo, but he ſtill doth nouriſh and preſerue vs, therefore we ought to do his wil, *he giues vs Talents*, Math.25. which we ought to imploy to his glory; hee giues vs dwelling places in the world, as to the Iſraelites, he gaue the land of the Heathen, *that they might keepe his ſtatutes, and obſerue his lawes*. Pſal.105, If we fulfill them, wee diſcharge our duty to God, and are free from all penalty, but if we do it not, there is an obligation. Deut.27. *Curſſed is euery one that continueth not in all things that are written to do them.* If hee place vs in his vineyard, hee will looke to receiue fruit of it. *Math.*

21. If he giue vs Talents, hee will haue vs ſo to imploy them, as that he may reape gaine thereby. *Luk,* 19. The gifts, and graces that God beſtowes vpon vs, muſt bee imployed in hallowing his name, in enlarging his kingdome, in accompliſhment of his will; if wee fulfill this, the penalty of the law takes no hold of vs, but if we do not onely not vſe them to his glory, but abuſe them and turne them to the breach of the law, by ſeruing ſinne, then are wee in a double ſort indebted to God, & make our ſelues guilty of his wrath, *Et quis intelligit, &c.* Who *vnderſtandeth the power of his wrath?* Pſal, 90.

If wee conſidered, how grieuous plagues God threatned for the breach of the Law, we would be more carefull, and heedfull that we do not offend him, which be-

cauſe

cauſe we conſider not, we become indebted to God.

We are debters to the fleſh, to prouide for it onely, ſo much as is meete for the releeuing of it, *Rom.* 8.12. And the reſt of our care muſt be for the Spirit: but becauſe all our care is for the fleſh, to ſatiſfy it, in fulfilling the luſts thereof, and are careleſſe for our Spirits, therefore we become indebted to God in a third ſort, by breaking his commandements, in that which concernes our ſelfe, but this the Apoſtle ſaith, *I am debter to the wiſe, and the vnwiſe*, Rom. 1. 14. That is, we muſt be carefull of others, as God ſaid to *Caine. Where is thy brother? Gen.* 4. But becauſe *omnes, quæ ſua ſunt quærunt*: *all ſeeke their owne*. Phil. 2. and ſeeke not the good of others, therefore they grow further indebted to God.

Theſe *debts*, or ſinnes are properly ſaid to be *ours*, becauſe they proceed from vs, (for there is no member of our body that is not guilty of ſome ſinne) and not in that ſence, that bread is ſaid to be ours, which commeth to vs, and is made ours, by Gods gift, and when we pray *forgiue vs our debts*, wee learne that it is our duty, to craue forgiueneſſe for others, as for our ſelues, for as the Apoſtle by theſe words, *The rebukes of them that rebuked thee, fell vpon mee*, *Rom.* 15.5. ſheweth, that Chriſt was carried with the ſame zeale againſt ſinne committed againſt God, as if it had bene againſt himſelfe; ſo he teacheth, that wee muſt be moued with the like compaſſion towards others, when wee conſider their ſinnes, that we find in our ſelues for our owne; and that we ought no leſſe to pray for them

them, then for our ſelues, and to ſuffer others to paſſe ouer the bridge of Gods mercy, as well as wee.

In the words *debts*, three things are to be noted: firſt, where Chriſt teacheth his Apoſtles, that were baptized, and the moſt perfect Chriſtians that euer were, to pray, for remiſſion of ſinnes; it ſhould worke in our nature an humiliation, for they in making this prayer acknowledge themſelues ſinners, much more ought we.

The Apoſtle *Peter* confeſſeth of himſelfe. *Luk.* 5. 3. *I am a ſinful mã*, S. *Paul* ſaith of himſelfe, *peccatorum primus ſum ego: I am the chiefe of ſinners.* 1. Tim. 1. 15. Saint *Iames* including himſelfe, and the reſt of the Apoſtles, ſaith, *in multis offendimus omnes*, *In many things wee ſinne all.* Iam. 3. 2. S. *Iohn* ſaith, *If we ſay we haue no ſinne, we deceiue*

our ſelues, 1. *Ioh.* 1. 9. He ſaith not *exaltamus nos*, as if the Apoſtle ſpake of modeſty, or *non humiliamus nos*, wee do not humble our ſelues: but *decipimus nos*, and *if we deny it, the truth is not in vs*: ſeeing it is ſo, we muſt not ſay with the Phariſie, *I am not as this man*, but with the Publican, *God be mercifull to me a ſinner*. Luk. 18. 13.

Secondly, we are not onely *ſinners*, but *daily ſinners*, as appeareth by this, that we are taught, no leſſe to pray dayly for forgiueneſſe of our ſinnes, then for bread; To confirme this *Salomon* ſaith, *Septies in die cadit iuſtus, the iuſt man fals ſeuen times a day*, Prou. 24. and as man eateth and drinketh euery day, ſo *hee drinkes iniquity like water*. Iob. 15.

Thirdly, we run into ſuch debts, as wee are not able to diſcharge: for

for if we were, wee needed not to say: *Dimitte nobis: Forgiue vs our debts*, but *haue patience with mee, and I will pay thee all.* Matth. 18.

To signifie to vs, the greatneſſe and number of our ſins, one was brought that owed 500 pence, & another that owed 50. *Luk.* 7. and another that owed to his maiſter ten thouſand Talents. By which we perceiue, that we cannot make ſatisfaction to God, therefore he muſt remit them.

The conſideration whereof ought to worke in vs humiliation: Firſt, that as *Iob* ſayes: our hearts doe not excuſe vs, and that wee ſeeke not to iuſtifie our ſelues, that as God requireth, we *confeſſe our miſ-deeds*, Leuit. 26. 40. that *we acknowledge our ſins to God, and hide them not*, Pſa. 32. For, *if we confeſſe our ſinnes, God is faithfull to forgiue*

our

our ſinnes, 1. Ioh. 1.

Secondly, that we do not onely confeſſe, but *bee ſorry for them*, Pſal. 38. that while wee are in danger to God for our ſinnes, we goe and humble our ſelues, and intreat him, and ſuffer not our eies to ſleepe, till wee bee ſure how we may obtaine forgiueneſſe, Pro. 6. 3.

The conſideration of ſin made *Dauid forget to eate his bread*, Pſal. 102. ſo greatly was hee diſquieted, till hee was aſſured of pardon.

For the ſecond point, if our ſinnes bee debts, they muſt bee paied. *Owe nothing to any*: but wee are not able to anſwere *one of a thouſand*, Iob. 9. and for the penalty of malediction we are not able to endure it, Pſal. 90. *who knoweth the power of his wrath?* therefore our prayer muſt

be

bee to God, that our miſery may preuaile more with God, to moue him to compaſſion, then our vnworthineſſe, to ſtirre vp his indignation: and that he will *Cancel the hand-writing*, Col. 2. which thing, for that he is *full of the bowels of Compaſsion*, Ier. 31.20. hee is moued to do, when hee ſeeth vs ſorry for our ſins; how-be-it his iuſtice muſt bee ſatisfied, elſe his mercy cannot take place: but Chriſt by his death hauing done that, God ſaith of the ſinner: *Deliuer him, for I haue receiued a reconciliation*, Iob. 33. *Qui circumciſus eſt, debitor eſt totius legis*, Galat. 5.3. But Chriſt was circumciſed, & therefore fulfilled the law for vs, *ad vltimum quadrantem*, to the vtmoſt farthing: and not onely ſo, but he ſaith of himſelfe: *Exolui quæ non rapui: I reſtored that which I tooke not*, Pſal. 69.4. He not onely perfectly

fectly fulfilled the law, but suffered the curse of the Law, which he had not deserued, with this condition: *Sinite istos abire*: *Let these goe*, Ioh. 18. that is, hee was content to bee the reconciliation for vs, that hee might draw vs out of the hands of Gods iustice.

The estate of our debts may bee compared with the *widdowes state that was left in debt by her husband*, 2. Reg. 4. for as the Lord blessed her oyle in such sort, as shee did not onely pay her debts, but had enough to liue on after; so Christ is our *Oleum effusum*: *our oyle powred out*, that is of power not onely to satisfie Gods wrath for our sins, but also to giue vs an estate in the Kingdome of heauen, and for his sake it is that we may bee bold to pray for remission of sinnes, and are taught to beleeue, that for his merites our sinnes are forgiuen;

so

ſo that is true, *Legem operandi, & legem credendi, lex ſtatuit ſupplicandi,* the Law of prayer ſtabliſhed both the law of obeying and beleeuing.

Out of *Dimitte* ariſe three things for our comfort: Firſt, that euen thoſe ſinnes which we commit after baptiſme, after our calling, and when we are come to the knowledge of the truth, are remiſſible.

In teaching the Apoſtles to pray, he aſſureth them of this fauour, that the ſame party that ſaith *peccata noſtra*, our ſinnes, is taught to ſay, *Pater noſter*: Our Father. Our comfort therefore is, that ſtill we are the childrē of God, though great ſinners: for though we looſe the dutifull affection of children, yet God cannot looſe, *Viſcera patris*, the tender bowels of a Father.

Dauid, to a rebellious ſonne, could

could not but ſhew a fatherly affection: *Do good to the yong man Abſolon*, 2. Sam. 18. 5. So though the prodigall Son had offended haynouſly, yet the Father is ready to receiue him, Luk. 15.

Secondly an other comfort, that al-be-it wee commit ſinne dayly, yet he will daily forgiue vs: for God ſhould mocke vs, ſaith *Auguſtine*, if bidding vs pray for forgiueneſſe, hee ſhould for all that ſhut vp the bowels of his mercy: he bids vs pray for pardon of our ſins, putting no difference, whether they bee peny-debts, or Talents; whether fifty, or a thouſand, if wee aske forgiueneſſe, hee tels vs, hee is ready daily to remit them.

Thirdly that be our ſinnes neuer ſo great, ſo great as cannot be ſatisfied by vs, yet hee will forgiue them, *propter ſeipſum*: For his

his owne ſake, Iſa. 45. *Chriſt hath made himſelfe a ſatisfaction for the ſinnes of the whole world*, 1. Ioh. 2.

We muſt labour how we may ſoundly apply his ſatisfaction to our ſelues; and among other meanes whereby we apply the ſatisfaction of Chriſt to our ſelues, prayer is one: *They ſhall confeſſe their iniquities, then I will remember my couenant*, Leuit. 26. 40. 41. *He ſhall pray vnto God, and he will be mercifull vnto him*, Iob. 33. 26. *I confeſſed my ſinnes vnto the Lord, and thou forgaueſt the wickedneſſe of my ſinne. Propter hoc, orabit omnis ſanctus*, Pſalm. 32. *For this cauſe ſhall euery one that is holy pray, &c.*

By vertue of this prayer, *Salomon* ſaith, that the people hauing committed any ſinne, if they come into the houſe of the Lord, and pray for pardon: *God, who is in heauen, will*

will heare them, 1.Reg. 8.47. But this is more plaine in the new Teſtament, Math. 18. *Did I not forgiue thee? quia rogaſti me*; and to *Simon Magus: Pray to God, if hee will forgiue thee the thoughts of thy heart*, Act.8.22. that is, if we confeſſe, and bee ſorry for our ſinnes, and aske pardon, hee will forgiue vs; *How long wilt thou bee angry with thy people that praieth to thee?* Pſalm.66. But wee muſt bee of the number that is meant by *Nobis*, that is of the Apoſtles, that is, ſuch *as are baptiſed into Chriſts Death*, Rom.6. We muſt dye vnto ſinne, as he died for ſinne, *Vt, ſicut is demiſit peccata*, ſo we muſt *dimittere peccata*, he hath ſuffered in the fleſh and hath ceaſed from ſin, ſo muſt we, 1.*Pet*.4. We muſt haue a care that hereafter we fall not into ſin, more then our infirmity compels vs: *For ſins of infirmity, Gods grace*

is

ſufficient, 2. Cor. 11. But if we willingly ſinne after remiſſion, *there is no more ſacrifice for ſin*, Heb. 10. Wee are therefore to crucifie the fleſh, with the luſts and affections thereof; if wee will be Chriſts, and *receiue benefite by his ſatisfaction*, *Gal.* 5.

The fifteenth Sermon.

As wee forgiue them that treſpaſſe against vs.

IN this Treatiſe it hath beene noted, that there is a double *Sicut*, annexed to two ſeuerall petitions: the one concerning *God*, and our duety we owe to him, in the third petition: The other concerning our *Neighbour*, and the charity that we ought to ſhew towards him, in this fifth petition: wherein wee are to conſider this, that as this law of Prayer, which our Sauiour preſcribeth to vs, doth eſtabliſh the law of workes and of faith, ſo theſe two *Sicuts* doe comprehend the

the ſumme of the Law, and the Prophets. The Law ſaith: *Thou ſhalt not hate thy brother in thy heart*, Leuit. 19. and the ſame is confirmed by this petition, wherein we are taught, that if wee deſire to haue our ſins forgiuen of God, we muſt not onely not hate our brother without cauſe, but if hee offend, we muſt likewiſe forgiue him. Neither doth this petition concerne our Neighbour & Brethren onely, but our ſelues likewiſe: for hereby we haue a pledge of Remiſſion of ſins, if we acknowledge, that wee haue forgiuen others: and as the taking away of our ſins, is the great fruit and benefite wee deſire of God: ſo the ſubordinate meanes that GOD hath appointed for the end, is the forgiuing others that offend vs. Now God hath laid vpon vs this bleſſed neceſſity of forgiuing one

another, not onely that hee might eſtabliſh the peace in earth among men; but that by his meanes glory might redound to God on high.

In reſpect of our ſelues, this is our eſtate before we become true Chriſtians: *To bee hatefull, and to hate one another*, Tit. 3.3. and that hath a ſorrowful effect: For *if wee bite and deuoure one another, wee ſhal be conſumed of one another*, Gal. 5-15. To preuent this, Gods will is, that wee ſhould not hate, but forgiue one another, which vnleſſe we do, we cannot liue peaceably, ſo that this petition hath a reſpect to our benefite alſo, as well as our Neighbours, and God himſelfe alſo hath his part in it: for when wee haue forgiuen our brethren, and purged our hearts of all hatred, we are more fit for his ſeruice; and contrariwiſe, as without for-

forgiuing others wee cannot liue peaceably one with another: ſo neither can wee liue deuoutly towards God: and therefore our Sauiour chargeth: *If thou bring thy gift to the Altar, and remembreſt that thy brother hath ought againſt thee, leaue there thy gift at the Altar, and go thy way firſt, & be reconciled*, Matth. 5. and the Apoſtle giues expreſſe charge, that man and wife ſhould liue quietly, *ne interrumpantur præces*, 1. Pet. 3. 7. leſt their praiers be interrupted.

Thus it pleaſed the wiſdome of God, in this petition, to adde this *Sicut*, not for our neighbours ſake only, nor for our ſelues onely, but alſo in regard of God.

The firſt *Sicut* pertaineth to the imitatiõ of the *Saints* in heauẽ, this doth not imply an imitation: For *God* forbid, that God ſhould no otherwiſe forgiue vs thẽ we forgiue

our brethren; but it is a mere condition, teaching vs, that if we forgiue those that are indebted to vs, wee shall obtaine forgiuenesse of God: for wee do not alwaies subscribe to Gods commandement, *Forgiue one another, as GOD for Christs sake forgaue you*, Ephes. 4. Col. 3. But by saying this petition we binde our selues to this conditiõ: so as we would no otherwaies be forgiuen, then as wee forgiue them.

At the first wee became bound to keepe his law, which he did deliuer in ten Commandements, *Exod.* 20. *Deut.* 5. and for not fulfilling of it, wee fall into the penalty of *Maledictus*, Deut. 27.

Now, because, wee haue not obeyed the Law, we are to vndergo the penalty: and therefore it is said to be *Chyrographum contra nos*, Col. 2.

God

God hauing the Obligation in his owne hands, might require the forfeitur of vs: but it pleaſeth him to enter bond to vs by another obligation, wherin he binds himſelfe *to forgiue our ſinnes* vpon this condition, *that we forgiue others*: for if we forgiue not, then his bond is void, as appeareth by the parable wherein our Sauiour ſheweth, that if we wil haue forgiueneſſe of God wee muſt forgiue our brethren, and haue compaſſion on our fellow ſeruants, as God hath pitty on vs, *Math.* 18.

It is Chriſt that freeth vs, both from the obligation of the *ten Commandements*, and of the *twelue Curſes*, and therefore as he that receiueth a benefit doth, as it were, become bound to be thankfull: ſo we enter into a new bond of thākfulneſſe vnto God, the condition whereof is, *that wee ſhould forgiue*

our brethren, euen as we desire to bee forgiuen of God.

By the words of this petition, we see what our estate is, to wit, *quilibet homo est debitor, habens debitorem,* euery man is a debter, hauing a debter: for so it appeareth by the parable, *Math.* 18. wherein as one was brought that ought a great many Talents to God; so he had another that ought an hundred pence; but there is a great difference. The debts that man oweth to God, are great sins; but the debts that man oweth to man, are of small value; we are debters to God, not onely to keepe the whole law, but also to vndergo the curse of God, which is due, euen *to the least breach of the same,* Deut. 27..

Secondly, we are indebted, not onely for not vsing his Talents to his glory; but for abusing them in the

the ſeruice of ſinne; euen ſo we are debters one to another. *Rom.* 1. 14. not onely when we neglect the duties of charity, and iuſtice; but, when we of purpoſe do wrong one to another,

Now wee can bee content that others ſhould forgiue vs, and therefore if we will haue forgiueneſſe of God, for the debts that we owe him, we muſt forgiue our brethren, For *what you would that men ſhould do to you, and in what meaſure, euen ſo doe to them.* Math. 7.

Therefore our Sauiour in penning this Petition, tels vs, that if wee make to our brethren a *releaſe* of our debts, hee will *releaſe* vs of his; and this condition is very reaſonable; for *Caine* hath no reaſon to hope for fauour of God, though hee ſerue him neuer ſo deuoutly one day, when notwithſtanding

ſtanding he hath a purpoſe *to kill his brother the next.* *Gen.*4. neither is it reaſonable, that hee ſhould ſay to God, *Dimitte mihi*, that will not ſay to his brother, *dimitto tibi.*

The difference betwixt Gods forgiuing and ours is, firſt in the perſons that forgiue; when wee forgiue, then one fellow-ſeruant forgiues another, *as duty binds thē.* Math 18. But when God forgiues vs, there *Dominus dimittit ſeruum.*

Againe, as I haue a debter of my fellow ſeruant, ſo I may be indebted to him, and therefore I ought rather to forgiue him: but God cannot bee indebted to vs, but we are all deepely in his debt, and therefore it is a reaſonable condition that hee requires at our hands.

Secondly, in the things to bee remitted

remitted, the number of Gods debts are *thouſands*, ours are but *hundreths*: his *Talents*, ours are but *pence*, *Math.* 18. The condition therefore is reaſonable on Gods behalfe, if we conſider the excellency of his perſon, and the vileneſſe of ours: If wee regard how greatly wee are indebted to God, more then our brethren can be to vs; *vt pudeat aliâ lege petere remiſſionem*: that we may be aſhamed vnder any other condition to aske forgiueneſſe.

Then we may not thinke much, that he requireth this forgiuenes at our hands, but magnify his mercy, that hauing forfeited our firſt bond, it hath pleaſed him to remit it, and onely to tie vs to this: wee are to thanke him that hee vouchſafeth, *accipiere ſtipulam, pro margaritis*, to accept our ſtubble, for his pearles; for the forgiue-

neſſe

neſſe of our ſinnes (which was bought at ſo deere a rate) to accept the forgiueneſſe we ſhew to our brethren.

Some would giue *thouſands of Rams, and ten thouſand riuers of oyle* for this great benefite, *Mich.* 6. 7. Much more ought we condiſcend to God, when hee offereth vs ſo great a benefite, vpon ſo eaſy a condition, and thus we ſee that to bee true in ſome part, which ſome of the Heathen haue obſerued: *De vtilitate capienda etiam ab inimicis*: It is not altogether for our hurt that they wrong and iniurie vs, for vnleſſe there were ſome to offend vs, we ſhould not haue occaſion to exerciſe this part of our mercy, in forgiuing: and therefore, where *Dauid* compares his enemies to *Bees*, and not to waſpes. *Pſal.* 118. the reaſon is, for that albeit Bees haue ſtings; yet they

they yeeld hony alſo, and ſo no doubt *Dauid* receiued great comfort inwardly, by meanes of his enemies; though outwardly they perſecuted him, with all the malice they could, for hee that can maiſter his owne affections ſo far, as quietly to put vp a wrong, offered by an enemy, and to forgiue the ſame, may be aſſured that his ſinnes are forgiuen of God.

Wherein we are to conſider, the goodnes of God, that vouchſafeth to ſet men in his owne place and to giue men a power to forgiue, euen as he himſelfe doth forgiue; whereby it commeth to paſſe, that one man is to another euen in Gods place, ſo that if wee would know whether God do remit our ſinnes, or no, we need not to *climb vp to heauen*, to be certified of it, nor *to go downe into the deepe*, *for the word is neere*, *euen*

in

in our heart, and in our mouth. Rom. 10.

If thy heart tels thee, that thou forgiueſt thy brother, doubt not, but God doth likewiſe forgiue thee, and it is his mercy, that hee vouchſafeth to frame his pardons, after our pardon, to aſſure vs that as wee forgiue one another in earth, ſo God forgiues vs the ſins that we haue committed againſt him, and he layeth this neceſſity vpon vs, not onely to ſhew that he is carefull to haue peace among men, but alſo that he would haue vs to be perfect as himſelfe; for God is ſaid to be *Procliuis ad miſerecordiam, tardus ad iram, & vindictam, prone to mercy, ſlow to wrath and reuenge.* Pſal. 145.

So Chriſt requiring of vs, that we ſhould forgiue our brethren that offend vs, willeth vs to be ſlow to anger, and long ſuffering,

as

as God is, for it is not (as man iudgeth) an honourable thing to be reuenged. Wicked *Lamceh* thought it an honour, to take reuenge, *ſeuenty times ſeuen times, of any that offended him. Gen.*4,24. but contrariwiſe Chriſt tels S. *Peter*, that it ſhould be a greater honour for him, to forgiue vntill *ſeuenty times ſeuen times*, Math.18. Therefore it becomes a Chriſtian, rather to follow Chriſt, then wicked *Lamech*: for as Chriſt ſaies, *It were better to looſe the right eie, and the right hand thē to haue the whole body caſt into hel-fire.* Mat.5.29. So it were better for vs, to ſuffer wrong for righteouſneſſe, then for worldly honour ſeeke to deprиue our ſelues of the remiſſion of our ſinnes, which cannot bee obtained of God, except we be content to put vp iniuries offered to vs.

If

If we will haue true honour, let vs imitate our heauenly Father, he is so farre from taking reuenge of them that offend him: that he lets his *Sunne shine vpon them. Math.* 5. So let vs account it the greatest honour for vs, to aspire more and more, to resemble our Father herein, for the nobler sort of creatures, are not desirous of reuenge, but onely those that are vilest and of lowest power & of all creatures vnreasonable, none so angry, as flies, and waspes, and bees, and of them that haue reason, woemen are more testy and fretting, then men; and of men none more subiect to anger then such as are sick; in their greatest weakenesse, then are they most angry; which is no signe of an honourable quality.

Let vs therfore count it a shame to be like the weakest things, in this behalfe, and rather let vs imitate

tate the nobler creatures, which are more ſlow to anger.

If we will be honourable, let vs learne to get it by the example of ſuch as haue true honour, *Ioſeph* in the Court of *Pharaoh*, no doubt was an honourable man, and yet he placed not honour in taking reuenge of his brethren, that had rewarded him euill, but in forgiuing them, and *doing them good for euil*, *Gen*, 50.21. *Dauid* was an honourable man, and yet he placed honour in *pardoning Shemei*. 2. *Sam*. 19. and *to do good to Mephiboſheth the ſonne of Saul*, that was his deadly enemy: *Salomon* knew, no doubt, what was true honour, and yet hee giues vs counſell, not to ſeeke honour, by reuenge: *Say not, I will do to him, as he hath done to mee*. Pro. 24. and the honourable King, that was angry with the vnmercifull ſeruant, thought it more ho-

nour, to draw neere the honour of God, in pardoning, then in reuenging. *Math.* 18.

The benefite that insueth vpon this condition, is of two sorts, first *outward*, for by vertue of it, wee haue a couenant on Gods part; wherein he binds himselfe to vs, that he will forgiue vs, if wee forgiue our brethren; so that we may be bold to challenge him for his promise, so that we keepe the condition.

Secondly, *inward*, for when we loue the brethrē, not in word, and tongue onely, but in deed and truth, that is a meanes for vs, to perswade our heartes before him. 1. Ioh. 3. 19. *If we forgiue our brethren from our hearts, wee may bee assured that God will forgiue vs.* So our Sauiour affirmeth of the womā, because *she loued much, she had many sins forgiuen her.* Luk. 7. 27.

Some

Some when they came to this Petition, left out this *Sicut*, and ſo paſſed on to the next Petition: but we muſt vſe this prayer orderly; Chriſt is not mocked, hee penned the prayer for vs himſelfe, and therefore he can quickly eſpy, if we leaue out any of his words, and to teach vs, that wee ſhould pray in true charity, hee hath not onely enioyned vs to forgiue our brethren, as wee would bee forgiuen; but willeth vs before we beginne to pray, to bethinke our ſelues whether we forgiue: *Cum ſtabitis ad orandum. Mark.* 11. when yee ſtand to pray, forgiue: Secondly, as we muſt vſe this *Sicut*, ſo not with our lippes onely, but with our heart, for otherwiſe, we doe *imprecari nobis*, we pray for vengeance againſt our ſelues, and Chriſt may ſay to vs, *Ex ore tuo te iudicabo ſerue nequam.* Luke

19. We cannot curſſe our ſelues more bitterly, then if wee ſay to God, forgiue vs, as we forgiue our debters, vnleſſe we do indeed forgiue them.

As we runne in debt with God daily, and ſo, neede daily forgiueneſſe, the ſame meaſure of charity we are to ſhew to others that offend vs: by forgiuing them their treſpaſſes.

We muſt not thinke it enough to forgiue them, till *ſeuen times*, but *vntill ſeuenty times ſeuen times*, and as wee would not haue a counterfeite forgiueneſſe of God, ſo wee muſt bee carefull to forgiue our brethren from our heart, otherwiſe he will call backe his word and promiſe made to vs touching the remiſſion of our ſins. *Math.* 18. 35.

Whereas ſome count it a ſufficient forgiueneſſe to forgiue onely

onely, though they doe not forget, they muſt know that it is onely, *Semiplena remiſsio*, a forgiueneſſe by halfes: for we deſire God by the Prophet, that he will not onely *forgiue, but forget our ſinnes; and remember not our old ſinnes.* Pſal. 79. 8. Therefore we muſt performe the ſame meaſure of charity in this behalfe to our brethren: and whereas the *meſſenger of Satan doth ſo buffet vs*, 2. Cor. 12. and our owne corruption ſo preuailes with vs, that we cannot vtterly forget an iniury, yet ſo long as wee ſhew not a reuenge in deed, nor in word, nor in looke, but ſtriue to maiſter our corrupt affection, wee ſhall be accounted according to that we haue, and not according to that we haue not. 2 *Cor.* 8. 12.

As for that which ſome obiect, that ſo the *law of iuſtice is ouerthrowne, by this kind of mercy.*

Rom.3.31. It is not ſo, for *mercy triumpheth ouer iuſtice.* Iam.2.

Now as prayer is a meanes to apply Chriſts benefits and merite to our ſoules, as Chriſt ſheweth, *I forgaue thee, becauſe thou prayedſt mee.* Math.18. So that is not enough vnleſſe we vſe charity and mercy, to *dimitte tu*, we muſt adde, *nos dimittimus*, the want whereof cauſed the King *to deale ſo ſeuerly with the vnmercifull ſeruant.* Math.18.

Now mercy which is the ſecond meanes of application, ſtands in giuing and forgiuing, *Quicquid preſtatur indigenti Elemoſina eſt.* Therefore becauſe theſe haue neede of forgiueneſſe which offend, we ſhould doe a worke of mercy in forgiuing them when they do vs wrong, and both thoſe kind of almes and mercy are alike accepted of God, and there-

fore

fore in the law hee ordained as well *peace-offerings*, as *meate-offerings*.

That mercy is a meanes to vs to apply this benefit vnto our ſelues, which Chriſt offereth, appeareth by theſe places. *Prou.16.6. with mercy and faithfulneſſe ſinnes are forgiuen.* Iſa.58.7. Dan.4.27. and Luk.11.*Date Eleemoſinã, & omnia ſunt munda.*

This is that which maketh both prayer and faſting acceptable before God, and without which all prayer is reiected as *hypocriticall*, *Math. 6.16.* Thus muſt wee haue oile from him, and the veſſell to receiue it in vs, *dimitte & dimittitis* that is both prayer, and mercy.

As we pray to God for pardon of our ſinnes, ſo we muſt forgiue others, now Chriſt maketh choice of that kind of mercy, which ſtandeth in forgiuing, becauſe it is

common to poore and rich, for all cannot giue, but the poore may forgiue as well as the rich, and therefore it is the duty of vs all to forgiue one another, if wee will be forgiuen of God.

Secondly, he maketh choyce of this mercy, as the greateſt and excellenteſt, for nature will moue vs to giue him that is in neede, & wee cannot in ſuch caſe hide our ſelues from our owne fleſh: But when wee doe not onely forgiue him that hath done vs wrong, but alſo offer kindneſſe to him that did prouoke vs to anger, that is a ſupernaturall worke.

Thirdly, it is the fitteſt mercy, for we deſire to be remitted, & therefore the fitteſt meanes to obtaine remiſſion is, that mercy which ſtandeth in remiſſion, and forgiuing of others.

The mercy that we ſhew in this behalfe

behalfe, is *actiue mercy*; that which God promiſeth vs, if wee forgiue our brethren, is a *paſsiue mercy*.

Of the *actiue mercy* our Sauiour ſaith: *Bleſsed are the mercifull, for they ſhall obtaine mercy*, Math. 5. But contrariwiſe, *there ſhall bee iudgement mercileſſe to him that ſheweth no mercy*, Iames. 2. 13. Wherefore we muſt ſo deale with thoſe which offend vs, that wee may ſay to God: *Ecce miſericordiam actiuam, præſta mihi paſsiuam*: Behold my *actiue mercy*, performe to me thy *paſsiue mercy*.

And to ſhew the neceſſity of this duty on our parts, Chriſt hauing penned this petition vpon this condition, is not contented therewith, but hauing ended the prayer, hee returnes to the ſame matter, and ſheweth why wee ſhould forgiue our Debters: *For if yee* (ſaith hee) *forgiue men their treſpaſſes*,

 As we forgiue them

treſpaſſes, your heauenly Father will forgiue you yours, but if you will not, neither will God forgiue you, and hereof he hath giuen an example in the parable of the King, *Matth.* 18. who to ſhew to vs, what we are to looke for at Gods hands, is ſaid to haue beene louing and merciſull, at the firſt, to him that was indebted ſo far vnto him: But when the ſame party hauing the debt which he ought, pardoned, would notwithſtanding haue preſent paiment of his fellow-ſeruant; then the Kings affection was turned, and he became ſeuere & rough, and committed him, till hee had paid all that was due.

The

The ſixteenth Sermon.

And lead vs not into tentation.

THIS is the Petition that concernes ſinne to come: for *Remiſſion*, which was the thing wee prayed for laſt, is referred to *ſinnes paſt*, Rom. 3.25. and wee are no leſſe to deſire of *God*, that he will giue vs ability to reſiſt ſin to come; then to be gracious to vs in pardoning our ſins already committed: thus much wee are giuen to vnderſtand, by this, that this petition is cheined to the former, with the copulatiue, *And*, as if that were not perfected,

fected, without this, no more indeed is it, for as God lets goe his hold, ſo muſt we let go ours; and if we will haue God to remit our former ſins; we muſt beware, that we do not willingly ſin againſt his Maieſty afreſh; but that we ſtriue againſt temptations to come: For as the Pſalmiſt ſpeakes: *If I incline to wickednes in my heart, the Lord will not heare me.* Pſal. 66. 16. If I purpoſe ſtill to continue in ſin, I ſhall in vaine pray, *Forgiue me my ſinnes.* But contrariwaies, hee that doth not onely confeſſe, but alſo forſake his ſins, *he ſhal haue mercy*, Pro. 28. 13.

If *accounting it ſufficient, that we haue ſpent the time of our life paſt in ſinne, we ſhall reſolue henceforth to liue, ſo much time as remaineth for vs in the fleſh, after the will of God.* 1. Pet. 4. 3. Then may wee aſſure our ſelues, that God will bee

merciſull

merciful vnto vs; and will remember our ſinnes and iniquities no more. And that which we are to performe in this behalfe, is, the ſecond part of Remiſſion, which is oppoſed, both to retention and intention: that is, as we would haue God not to retaine our ſins, but freely to pardon them, ſo our care muſt be, that ſin bee more remiſſe in vs: for whereas in the laſt petition we conſidered a *Double debt*, one of *Duty*, another of *Forfeiture*, our deſire was, not to haue both forgiuen, but wee deſired to bee forgiuen, *quia non præſtitimus; non ne præſtemus*: becauſe we performe it not; not that we might not at all performe it.

Howſoeuer our prayer to God is, that hee would not lay vpon vs the penalty, which wee haue run into, by not keeping his law, yet we are ſtill bound to do our duty.

Now

Now, whereas the Prophet ſaith, *Hic eſt omnis fructus, vt auferatur peccatum*, Iſay. 27. Wee may not think, that ſin is taken away, when God, for his part, doth remit the guilt of our ſins paſt; for, ſin conſiſts not only of an offõce, or guilt but of an iſſue, or inclinatiõ to ſin: ſo that our care muſt bee, as well that wee pray, that this running iſſue may bee ſtopped, as that puniſhment due to vs for ſins paſt be remitted: and to this end, both parts of repentance are required of vs: that is, *Sorrow for ſins paſt, & a prouident care to auoid ſin to come*: we muſt by prayer ſeeke for grace of God, *non modo qua deleatur debitũ, ſed ne contrahatur debitũ*: not onely, that our debts may be done away, but that it may not be contracted; as the widdow, by the bleſſing of God, had ſufficient oyle, not onely to pay her Creditors

tors withall, but alſo to liue vpon afterward, 2. *Reg.* 4. So wee muſt ſeeke of Chriſt, the oyle of his grace, both for the diſcharging of our ſins, and for an holy life.

As we would bee glad to heare this voyce from Chriſt: *Remiſſa ſunt tibi peccata*, Luk. 7. So we muſt be content with this: *Vade, & noli amplius peccare*: *Goe thy way, and ſinne no more*, Ioh. 8.

As God on his part doth couenant with vs, *that he will remember our ſinnes and iniquities no more*, Ier. 31. So, that which hee requireth of vs, is, *Hæc eſt via, ambulate in ea*, Iſa. 30. 21. For it is not enough for vs to *confeſſe our ſinnes and be ſorry*, Pſal. 38. nor yet to performe our actiue mercy by giuing and forgiuing, except wee haue a reſolute purpoſe to forſake the ſins we haue heretofore committed: for if beeing waſhed from

our

our old ſins, wee ſhall wallow in the mire like ſwine, and returne to our vomit, then *ſhall our latter end bee worſe then our beginning*, 2.Pet.2. This is one reaſon, why this copulatiue coniunction is ſet before this petition.

Another is, in regard of the ſickleneſſe of our eſtate: we may not thinke our ſelues ſecure when wee haue forgiueneſſe of our ſins. The Apoſtles of our Sauiour Chriſt hauing receiued the Sacrament, which as Chriſt told them, was a ſeale of the remiſſion of ſins, purchaſed by the ſhedding of his bloud, fall into a ſleepineſſe, ſo as they were not able in time of greateſt perill, to watch with their Maiſter one houre: therefore hee was faine to warne them: *Pray, that yee enter not into tentation*, Math.26. the reaſon is, becauſe the Diuill is moſt malicious againſt them

them that are recouered out of his thraldome: *For when the vncleane ſpirit is gone out of a man, he is neuer quiet, till he returne againe*, and that he may, he will vſe all the meanes he can, *Math.* 12. So that they (of all others) are in moſt dãger, and moſt ſubiect to the mallice and rage of the Diuill, that are reſtored out of the ſtate of ſin, into the ſtate of grace: and therefore wee pray, that as God in his mercy doth vouchſafe to pardon our ſins paſt; ſo it will pleaſe him to ſtrengthen vs with his grace, that we may withſtand the temptations of Sathan.

The petition hath two things to be conſidered, the *Temptation*, and the *Leading*. *Temptation* (that we may know what we aske, *Math.* 20.) is a *Triall* or *Proofe*, and is of two ſorts: δοκιμασια, and πειρασμος, the one good, the other euill,

the one is made by God, the other by Sathan.

God is said to *tempt* vs, when he maketh tryall of our faith, which tryall is *more precious then gold*, 1. Pet. 1. 7. as in *Abraham*, or when he *trieth our patience*, Iames, 1. as in *Iob*: for while we liue in this world we are *spectaculum Angelis, & Hominibus*, 1. Cor. 4.

God therefore in his wisedome he thinkes it good to try our faith and patience, by laying affliction vpon vs, that al-be-it hee know vs sufficiently, yet that both Men & Angels may haue a proofe of our faith, he trieth vs: for as the drosse is consumed with fire, and the pure gold remaineth behinde: so the pureneſſe of our faith is tryed with the fire of affliction: this is that Fan which Christ is said to haue in his hand, whereby he *purgeth his floure, and separateth the*

good

good corne from the Chaffe. Math. 3.

The other *proofe* or tryall is, that which Sathan makes: for as God *tempteth Abraham*, Gen. 22. *for his good*: so Sathan *tempted Adam*, *Gen.* 3. but not for his good, but only to draw him away from his *God*: as Christ hath his Fan, so Sathan hath his, *Luk*, 22. *Sathan hath desired to sift and winnow you.* The difference is, that whereas God by affliction thinketh good to proue how stedfastly we beleeue in him, and how willingly we will vndergo the crosse for his sake: The diuels purpose is, that by all meanes he may quench our faith, and dash our patience.

The Diuels tryall therefore is, *tẽtatio ad detrimentũ, non ad experimentum.* Gods *tentation* maketh vs happy: *Blessed is hee that endureth temptation*, Iam. 1. but the Diuels temptation brings vs to misery,

and this later is that againſt which we pray, and it is of two ſorts: firſt, that which the Apoſtle calles, *tentatio humana*, ſuch as is incident to the nature of man: ſecondly, *tentatio Satanica*.

Humane temptations are ſuch as are neceſſary, and cannot be auoyded, by the reaſon of the corruption of our nature, of which the Prophet ſpeaketh, when hee prayeth: *Libera me de neceſſitatibus meis*, Pſal. 25. 16. The Apoſtle doth more plainely expreſſe it, when hee calles it, *the infirmity of the fleſh*, Rom. 6. and the *ſinne that dwels in vs*, Rom. 7. which cauſeth this neceſſity, that while wee remaine in the body, the *fleſh will euer luſt againſt the Spirit*, Gal, 5. But there is another kinde of *temptation*, which is *Diuelliſh*; when we doe not ſin of infirmity, or through the neceſſary weaknes

of

of the fleſh: but of malitious purpoſe, that whereof the Prophet ſpeaketh: *Be not mercifull to them that treſpaſſe of malicious wickedneſſe*, Pſal. 59. and *keepe thy ſeruant from preſumptuous ſinnes*. Pſal. 19. Theſe ſins proceed not from that neceſſity of ſinning, which doth accompany our nature: but from that corruption of nature, which the Apoſtle doth call the *ſuperfluity of wickednesſe*, Iam. 1.2. Theſe proceed not from ſin that dwelles in vs, but from that ſin, *which reigneth in vs*: Rom. 6. And as we deſire, that God will pardon our *neceſſary tentations*: ſo eſpecially we are to pray, that wee may not fall into theſe *ſuperfluous ſinnes*, as the Prophet doth pray, Pſal. 19. *Keepe thy ſeruant from preſumptuous ſins, that they get not the Dominion ouer me.* And, *Order my ſteppes in thy word: Ne dominetur mihi omnis*

iniquitas, Psal. 119.

For the better vnderstanding of this point, wee are to consider, what are the *tentations*, and *tentamenta*: that is, the things whereby we are tempted.

The *tentations* are either *without vs*, or *within vs*.

Without, first the *Diuell*, that is, the *Tempter*, 1. Thess. 3. Secondly, the *corruptiõ that is in the world through lust*, 2. Pet. 1. the *Tempter* within vs is, *our own concupiscence*, Iam. 1. 14. without which the outward *Tempters* should not onely not hurt vs, but also greatly profite vs: for the Diuell shall in vaine tempt vs, and the euill examples of the world shall not allure vs, vnlesse wee, in the lust of our hearts, doe suffer our selues to bee ouercome: and therefore one saith well: *Teipsum vince, & victus est mundus & Satanas*. If there be neither

ther couetouſneſſe in vs, nor the luſt of the fleſh, the diuell ſhal not be able to preuaile againſt vs, but we ſhall ſtand vnconquered, both of worldly luſts, and of the luſts of the fleſh.

The things whereby the Diuell tempteth vs, are *Maſſah*, and *Meribuh*, Pſalm. 95.8. whereby is vnderſtood, *Proſperity* and *Aduerſity*. One while, as a ſerpent, hee alureth vs by pleaſures, and if hee preuaile not that way, then, like a roaring Lyon he terrifieth with violent danger: and that hee may haue his will of vs, by one of theſe meanes, *hee bewitcheth our vnderſtanding*, Gal. 3. ſo that wee either make great accoũt of thoſe things, which indeed are of leaſt value, or elſe iudge the danger which hee threatneth, to bee more terrible then it is.

From this petition, we are to ac-

knowledge, that where wee pray, that God will deliuer vs from *tentation*: firſt, in regard of our ſelues, we are vnable to encounter with theſe *temptations*, and to withſtand the leaſt *temptation*, and yet the *the grace of God is ſufficiēt for vs*: ſo that albeit in the light of our own vnderſtanding, we cannot diſcerne what is true pleaſure, or what is indeed to be feared; yet as the Prophet ſpeakes: *In lumine tuo videbimus lumen*; *In thy light we ſhall ſee light*, Pſa. 36. and though the meſſenger of Sathan buffet vs neuer ſo much, yet Gods grace ſhall make vs to haue the victory, without which we are not able to reſiſt the firſt temptations.

Which conſiderations ſerue to keepe vs from pride, and *to worke in vs humility*, 2. Cor. 12.

Secondly, in regard of our *tempters*, we are to acknowledge, that the

the diuell, much leſſe any thing elſe, can be able to tempt vs, without Gods permiſſion: ſo hee was not able to touch *Iob*, vntill hee had leaue of God, nor the heard of ſwyne, till Chriſt had permitted him to enter. *Matthew.* 18.

Thus wee ſee that Sathan is chained by God, ſo that he cannot go further then God will giue him leaue, which maketh for our comfort.

Temptation is neceſſary, and therefore we pray not, *ne tentat nos Satanas*, but *ne Deus nos indicat*, For it is Gods will to vſe Sathans ſeruice in this worke, and that if we feele that our corruption doth yeeld to ſinne, wee are to ſay with the Prophet, *let God ariſe.* Pſal. 68. and *ſaue me ô God. Pſal. 69.* Alſo with *Ezechiah, Domine vim patior, reſponde pro me.* Iſa. 36. *O*

Lord

Lord I ſuffer oppreſsion, comfort thou mee.

Touching the *leading into tentation*, we deſire *not to be led*, which hath two expoſitions: firſt, that God, who knowes our weakenes, will not giue leaue to the diuell to *tempt* vs at all, by any of thoſe meanes, becauſe the iſſue of *tentation*, is doubtfull, for many excellent men, euen the Saints of God haue bene ouercome thereby.

Secondly, at the leaſt *ne inducat*, *that he lead vs not into them*, which haue three differences: firſt, in reſpect of *God*, that albeit the diuels deſire be *to ſift vs*, Luk. 22. yet, *ne inducas tu*, though the lying ſpirit be ready to intiſe vs, that we might fall, yea that God would not command him to goe forth. 1. *Reg*, 22. yet that he would not deliuer vs ouer in Sathans hands,

and

and leaue vs to our ſelues.

Secondly, in regard *of vs*, that wee commit not ſinne that leads thereunto, for *qui ducitur volens ducitur*: but that if we needs muſt yeeld to tẽptations, it may rather lay hold on vs by violence againſt our wils, thẽ lead vs: ſo the Apoſtle ſpeakes. 1. *Cor*, 10. *Tentatio vos non apprehendit*: *Tentation hath not taken hold of you*, and when our Sauiour ſaith to his Diſciples: *Orate ne intratis in tentationem*: *pray that ye enter not into tentation*: his meaning is, that willingly and wittingly, and of delight of your ſelues, otherwaies then as the infirmity of your fleſh doth compell you, for if any willingly enter into tentation, theſe God ſuffers to be led into it, ſo as they cannot get out any more; that is, the Gentiles till they bee effectually called are ſaid to *commit all vncleanneſſe*

cleaneneſse with greedineſſe Eph. 4. 19. So wee doe not deuoure the temptations that are incident to our nature, and that as the *Syriake* word, vſed by our Sauiour, is, wee take not paine to ſatisfye the tentations of Sathan, as it were to climbe vp into an high tree.

Thirdly, in reſpect *of the nature of the Greeke word*, which is rather *ne inferas*, then *ne inducas*.

Of Chriſts leading into tentation. *Math.* 4, it is ſaid, ἀνήχθη that is, ſo led, as that hee was brought backe againe, but our leading by the diuell, is, ſo to be carried into temptations, as that withall wee are left there to our ſelues.

Chriſts tentation had an iſſue. 1. *Cor.* 10. *noſtra non habet exitum*, ours hath no iſſue: but our prayer is not onely, that it be againſt our will, if at any time we be tempted, but that in the tentation he would

ſo

ſo hold vs by the hand that wee may get out of it, that albeit wee bee led into it, that wee may bee brought backe againe.

From whence this queſtion aryſeth, *Whether God lead any into tentatiõ, ſo as they neuer get out of it againe:* the anſwere is, that there are ſome ſuch, but they are thoſe that firſt ſuffer themſelues to bee led, euen as he hardeneth no mans heart, but his that firſt hardeneth his owne heart.

Of *Pharaoh* it is ſaid, that albeit *Aarons rod eate vp the inchanters rods*: that yet *he hardened his heart.* Exod. 7. 13. After Exod. 8. when the ſorcerers told him, *Digitus Dei hic eſt, this is the fingar of God:* yet he hardened his owne heart, and then God ſeeing his obſtinacy, *Indurauit cor eius, hardened his heart.* Exod. 12.

So when *Ahab* had firſt *ſold himſelfe*

himselfe to worke wickednes. 1.Reg. 19.20. then it pleased God to deliuer *him to the lying spirit, to deceiue him, that he might fall.* 1.Reg.22. *Because Ephraim would haue many Altars to serue, God gaue them many Altars.* Hos.8.11.

That we be not led into tentation, the meanes that we are to vse is, that wee put from before our face the *stumbling blockes of iniquity*, Ezech.14. that we restraine our eyes and mouthes from beholding, or speaking that which is euill, that we restraine our feete, as the Wiseman saith: *Keepe thy way farre from her, and come not into the dore of her house.* Prou.5.8- *For can a man take fire in his bosome and his clothes not be burnt?* Prou.6.

Therefore if we will not be led into tentation, wee must not lead our selues, nor tempt our selues, nor grope for sinne, for the diuels

tentation

tentation cannot hurt vs: it ſhall be a meanes to grace vs, if we withſtand it: but if we will be drawen away of our owne luſts, then wee cannot but be led.

As we muſt forbeare the occaſion of ſinne, ſo muſt wee vſe the meanes, that may keepe vs from it, that is prayer.

Wee muſt make *a couenant with our eyes. Iob.* 31. ſo we ſhall not be tempted.

As we prayed, that Gods will, touching *ſanctification*, 1. Theſſ. 4. and *ſuffering*, may be done of vs, ſo we are to pray, not generally to be diliuered from the temptations of ſinne; but particulary, from the temptation of any ſeuerall ſin, whereunto we are inclined: if *to worldly luſts*. Tit. 2. 12. that hee would keepe vs from them, If, *to the luſts of the fleſh*, 1. *Pet.* 2. that he will not ſuffer vs to be tempted

of

of them neither, that as our tentation increaſeth, ſo his ſtrength may increaſe, and if not increaſe, then that hee will cauſe his tentation to decreaſe.

The ſeuenteenth Sermon.

MATH. 6.13.
But deliuer vs from euill.

THIS laſt Petition concerneth the laſt of thoſe three euils, which we deſire to haue remoued from vs; vnder which wee comprehend all miſeries and calamities of this life, for that is it which our *Sauiour* vnderſtandeth by the euill of the day, in the laſt verſe of this Chapter.

So there is a plaine oppoſition betwixt this Petition and the fourth.

As there by *dayly bread*, wee vn-

derstood all things neceſſary for this preſent life: ſo when we ſay, *deliuer vs from euill*, we ſeek to be deliuered from all ſuch things as are labourious and troubleſome to vs in the ſame.

There are that make but ſixe Petitions of this prayer, ſaying, that the two laſt are but one, but they haue no warrant for it.

The ancient Church hath alwaies diuided it into ſeuen, and this diuiſion they gounded vpon the motiue, which cauſed our Sauiour Chriſt to penne this prayer, which was the auoyding of that πολυλογια vſed by the Heathen. *Math.6.v.7.* into which they cannot chuſe but fall, which affirme, that theſe two laſt Petitions containe but one thing, wherein they are deceiued; for *tentation* and *euil* are not of one ſcantling.

Euery euill is not *tentation*, neither

ther is euery *tentation euill.*

Some things are euill in their owne kind, as wolues, and Kites: other things are not onely euill in themſelues, but bring forth euill effects, for our ſinnes are not onely *euill*, but the calamities and miſeries which our ſinnes bring vpon vs, are alſo euill: and therefore we are to pray no leſſe againſt the one, then againſt the other.

Touching the miſerie of this life, we are to pray as the Prophet wils vs, for deliuerance from them Pſal. 50. *call vpon mee in the day of thy trouble.*

That this and the former cannot be one Petition, appeareth, for where we pray that we be not led into tentation, we deſire that we may do no euill, when we pray that wee may bee deliuered from euill, our deſire is that wee may ſuffer no euill.

In the firſt we pray againſt *malũ culpæ*, in the ſecond againſt *malum pœnæ.*

The firſt is an euill of our owne doing, the other of Gods doing, as the Prophet ſpeakes *Amos.*3. *Non eſt malum in ciuitate, quod non facit Dominus.*

As before ſinne comitted wee deſired *non induci*: ſo here, when we haue committed ſin, our deſire is, that God would not deliuer vs to our Ghoſtly enemy, that he may afflict vs in this life with temporall plagues, nor in the life to come keepe vs in eternall torments.

When we deſire, that God wil deliuer vs from the miſeries of this life, and of the life to come, we haue theſe things to conſider: firſt, that the caſe of Chriſtian men is not like the ſtate of the Heathens, for they had *Ioues, white*

Gods

Gods, from whom they receiued good things, & *blacke Gods*, whom they called *depulſores malorum*: but Chriſtians haue but one God to flye to, whom they acknowledge to be both δωτηρα, and σωτηρα, a God that doth not onely giue vs good things, but takes from vs thoſe that are euill: ſo God teſtifieth of himſelfe to *Abraham*, that he *is not onely his exceeding great reward, but alſo his ſheild.* Gen. 15. both which we are to conſider in this, that in Scripture he is compared to a rocke.

Secondly, that the diuell hath a deſire to carry vs away into ſin and tranſgreſſion, to the end hee may endanger our ſoules, and if he cannot hurt vs that way; then he will labour to do vs ſome outward miſchiefe: if he cannot preuaile as a *tempter*, yet that he may hurt vs as a *tormenter*.

So he delt with *Iob*, who for that he was a iuſt and perfect man, ſo as Sathan could not tempt him to ſinne againſt God, therefore his deſire was, that hee might touch his body, and torment him, with outward loſſes, for his delight is euermore in doing of miſchiefe; if hee can no longer vexe the ſoule of man, yet he will craue this leaue, that hee may torment the poore hogs. *Luk.* 8. 32.

Thirdly, that we haue two kind of helpes againſt this euill: firſt, that precaution which our Sauiour tels vs of in the former Petitiõ that before we cõmit ſin, we pray *non induci*; that neither temptation come at vs, nor wee at it Secondly, that albeit wee by ſin are fallen into euill; yet there is a θυραπεια, or ſaluing to be looked for of God, who will deliuer vs after that wee are deliuered into the hands

hands of our aduerſary, as in the firſt Petition, we pray that we may not fall into euill by yeelding to tentation: ſo here if we be fallen, yet God would deliuer vs out of it. Both theſe helps are aſcribed to God.

Of the firſt it is ſaid to him, he that maketh his praier for his help, *the enemy ſhall not bee able to doe him hurt, and the ſonne of wickedneſſe ſhall not come nigh him.* Pſal. 89. Of the other, *Let not the water floud drowne me, nor the deepe ſwallow me vp, and let not the pit ſhut her mouth vpon me.* Pſal. 69. 16.

Touching the euill from which we deſire to be deliuered, *Chryſoſtome*, and the reſt of the Greeke Church, expound it of the diuell, who is *Ierna malorum*, or the greateſt euill that can befall vs, which expoſition is grounded vpon the Article, ἀπὸ τοῦ: but this expoſiti-

on is too narrow: and for the holy word is beſt expounded, when it is moſt enlarged: ſo that we ſhal haue a full vnderſtanding of this matter, if vnder the word *Euill*, we include whatſoeuer is euill, & ſo deſire generally to be deliuered from it: but if we deſire to be deliuered from whatſoeuer is euill: then from our ſelues, (ſaith *Auguſtine:*) for we are euill, and ſo we haue need to pray: for as, when we aske forgiueneſſe of ſins, it is from thoſe ſinnes, vnto which our luſt hath already drawen vs away into ſin: ſo when wee ſay: *Libera nos à malo*, that is, *ab abſtrahente*, from that infirmity of the fleſh, & neceſſity of ſinning, which doth accompany our nature, in regard whereof the Apoſtle ſaith: *Quis me liberabit de hoc corpore mortis.* Rom.7.24.

So *Auguſtine* vnder the word (*Euill*)

uill) doth include, not onely τον πονηρον, but πονηριαν.

But *Cyprians* expoſition is, when we pray, *libera nos à malo*, we deſire not to bee deliuered from this, or that euill, but generally from all euill, by which hee meaneth not πονηρον, nor πονηριαν; but πονον: that is, all manner of trouble, and calamity, and whatſoeuer turnes away good from vs, eſpecially that euill which keepes vs from God, which is the chiefeſt good thing: ſo then our deſire is, not onely to bee deliuered from the diuel, who is the beginning of all euil, as that which is oppoſed to our chiefe good; but from that which may turne away from vs the meaneſt bleſſing which wee ſtand in need of outwardly, which alſo are *bona data*, Luk. 11.

If we vnderſtand by euill, *Sathan*, then we pray to be deliuered from him

him not only when he playeth the ſubtil ſerpent,& *changeth himſelfe into an Angell of light*, 2.Cor.11. but *when he plaieth the Lyon*, 1.Pet. 5. firſt, to bee deliuered from his iawes, that hee ſwallow vs not downe: for then there is no helpe for vs: that is, *that God would ſaue vs from the nethermoſt hell*, Pſalm. 86. that which is called *The ſecond death*, Apocal.20. and αἰωνιᾳ κολασιν.

Secondly, from his clawes, vnder which are comprehended all temporal calamities: firſt, the *loſſe of life*, againſt which the Apoſtles, being in a great tempeſt, pray vnto Chriſt, that he would ſaue thē: *Maiſter, careſt thou not that wee periſh?* Mark.4.

Secondly, *of good name*, wherof the Prophet ſaith: *Libera me à contrarijs hominibus*, Pſal.114.

Thirdly, the *loſſe of goods*, concerning

cerning which, when the Lord had formed Graſſe-hoppers to deſtroy their fruit, the Prophet prayed, *O Lord God, ſpare I beſeech thee*, Amos 7.2. And this is the remedy in all outward afflictions, as *Salomon* ſaith: *If there bee dearth in the land, through Blaſting, Caterpiller, or Graſſe-hopper: then if the people come into the Temple, and ſay: Libera nos à malo*, God will heare their praiers and deliuer them, 1. *Reg.*8.37. Therefore in that dearth which is ſpoken of, *Reu. 6.* where *corne was giuen by meaſure and weight*, the remedy they had, was prayer: *How long Lord doſt thou defer to auenge our blouds*. The reaſon why we pray to be deliuered from theſe miſeries, is, that we may the better intend Gods ſeruice; ſo ſaid *Dauid: Deliuer me from the ſlanders of men, that I may keep thy commandements*, Pſal. 119.

Chriſt

Chriſt doth not expreſſely name tribulation, affliction, and calamity, though they be comprehended vnder the word *Euill*: wherein we are to obſerue, that in this petition, as in the reſt, hee tempers his ſtile with great wiſedome. Therefore outward trouble may cooperate to our good, and therefore hee teacheth vs not to pray, that God will deliuer vs from thē abſolutely, but from that euill which is in them: and in this ſence we may pray to be deliuered, *à malo panis*, as well as *à malò famis*: for bread, which of it ſelfe is good, may turne to our hurt: and therefore *Salomon* praieth: *Giue me not riches, leaſt I be full, and ſay: Who is the Lord? neither giue me pouerty, leſt through want I be driuē to ſteale, & take the name of my God in vaine* Pro. 30.

There is both euill and good in both,

both, and therefore we pray to be deliuered from the euill : for if God ſee that it is good for vs to be humbled with want, then wee are not to pray againſt it.

Where we deſire *to be deliuered*, firſt, wee acknowledge how little we are able our ſelues; an haire, or a crumme of bread oftentimes is inough to caſt away a man: for the meaneſt creatures are able to hurt vs, except God deliuer vs : and as we cannot helpe our ſelues, ſo if wee looke about vs, there is none to ſuccour vs. So will the King himſelfe tell vs, who of all others ſeemeth moſt able to helpe : *If the Lord do not ſuccour thee, wherewith can I helpe thee?* 2.Reg.6.27.

Wherefore we may not truſt to our ſelues, nor to any other forren help or power, but to *God* the great deliuerer , to whom Chriſt hath taught vs to pray: *Libera nos à malo.*

Secondly,

Secondly, herein wee acknowledge our deſire, which is *to be deliuered*: the word is ῥύσαι, which implieth ſuch a deliuerãce which doth rid vs from bondage or captiuity: wherefore we vſe this word as a motiue, that God will the rather deliuer vs; becauſe, if the euil, which lyeth vpon vs, continue long, it will make vs the Diuels bond-mẽ, and we are his ſeruants, and deſire that he may not take vs captiues at his will, *but that we may come out of his ſnare.* 2. Tim. 1. to do God ſeruice, and not onely ſo, but that our ſeruice may bee done freely, and with cheereful-neſſe, for that wee are his children, and he our Father: that is, as the Prophet ſpeakes: *When God hath ſet our hearts at liberty, we may run the way of his Commandements,* Pſal. 119.

But if we wil be deliuered from the

the Diuell indeed, wee muſt haue this freedome of Chriſt the ſonne of God, of whom it is ſaid: *Si filius vos liberauerit, verè liberi eritis*, Ioh. 8. for he only is able perfectly to ſaue vs out of the thraledome of Sathan.

The Diuell indeed is ſubtile, & playeth the Serpent, but Chriſt is the wiſedome of God, and knoweth well inough to keepe vs from temptation.

The Diuell is cruell, and roareth like a Lyon, but Chriſt, who is the power of God, is able to free vs from euils, to ſaue vs from him. 1. *Cor.* 1. 29. 2. *Pet.* 2. 9.

The meanes and wayes whereby the Sonne of God, who is his wiſedome and power, doth free vs from euill, is firſt *non inducendo*, that is, not to ſuffer vs to be tempted at all, for ſo we ſhould be freed both from the euill of ſin, and from

from the euill of punishment, which is the effect of sinne, but for as much as there is none vpon whom the diuell hath not at least laid his nailes, and as it were scratched with his clawes by outward afflictions, we are not to looke for that meanes of deliuerance: the Apostles themselues had not this priuiledge: For S. *Paul*, that was a chosen vessell, had the *messenger of Sathan to buffet him*: euen the corruption of his flesh, which did still tempt him to sin. 2. *Cor.* 12. & for outward affliction, it is the case of all Christians generally, *All that will liue godly in Christ Iesus, shall suffer persecution.* 2. Tim. 3.

So that the godly may not looke for their paradise on earth, Christ hath foretold: *In the world you shall haue trouble. Ioh.* 16. as for their ioyes and comfort, it is elsewhere

where to bee had: *Merces veſtra magna eſt in cœlis*, Math. 5, But if they bee without tribulation in this life, if they be in the ſtate of thoſe that come *into no misfortune like others*, Pſalm. 73. it is an euill ſigne, and they little differ from the world, *which haue their portion in this life*; whereas the troubles and miſeries of this world, are to the godly, a pledge of the ioyes that are to come: and yet ſometimes hee giueth them a taſte of his future mercy, by bleſſing them on earth: *I haue ſet before thee an open doore, becauſe thou haſt a little ſtrength*, Reu. 3.8.

But wee pray here for a deliuerance after we are fallen into euill, and this deliuerance is performed foure wayes: Firſt, when God doth quickly take the euill from vs, and not ſuffer it to continue to our vtter ouer-throw.

Such a deliuerance is that when hee ſuffereth his wrath to indure but a little ſeaſon, when, *though he ſend heauineſſe ouer night, yet hee cauſeth ioy to come in the morning*, Pſal. 30.

It was a great cauſe of griefe to the Apoſtles, that Chriſt ſpeaking of his departure frō them, ſaid: *A little while, & ye ſhal not ſee me*; but he diliuered thē out of this griefe, by comforting them with the hope of his ſpeedy returne, when he ſaid: *And yet a while and yee ſhall ſee me againe*, Ioh. 16. And as S. *Paul* ſaith: This is a great means to deliuer vs out of our afflictions when wee know, that it is but to ολαφρον τῆς θλιψέως, a tribulation, that as it is but light in it ſelfe, ſo it is but momentany, 2. Cor. 4. 17.

Secondly, God doth deliuer vs from euill, when hee doth mixe ſome comfort with our affliction,

on, that may make vs to beare it the better. Such comfort it pleased God to mixe with *Iosephs* trouble, who was first sold to be a slaue by his owne brethren, after cast into prison by meanes of his wicked Mistresse; but in the midst of his affliction, God did not onely bring him out of prison, but brought him into fauour with *Pharaoh*, which made him forget all his labour and trauell. Wherefore he called his first sonne *Manasseh, of forgetting, Gen.* 41.51.

Thus God tempered the afflictions of *Dauid*, as himselfe confesseth: *In the multitude of the sorrowes of my heart, thy comforts haue refreshed my soule*, Psalm. 94. And the Apostle saith: *Blessed bee God, for he giueth vs comfort in all our tribulation: so as we are able to comfort others with the same comfort that he ministred to vs*, 2. Cor. 1.4.

Thirdly, when he giues vs patience to endure our affliction, which is a greater benefite then the former: for if we ſuffer wrong, and take it patiently, then there is thankes with God, and we follow the example of Chriſt, who ſuffered for vs, *though he had done no ſin*, 1. Pet. 2. 20. And as it is a thing thanke-worthy with God, ſo the Prophet ſaith: *Bleſſed is the man whom thou chaſtiſeſt, ô Lord, that thou maieſt giue him patience in the time of aduerſity*. Pſal. 94. 13.

Wherefore the Apoſtle exhorteth: *Let patience haue it perfect worke, that we may bee perfect and intire, lacking nothing*. Iam. 1. 4.

Chriſt was for a time forſaken of his Father: that he might comfort himſelfe with patience; and ſo it is required of vs, *that in our afflictions we poſſeſſe our ſoules with patience*, Luk. 21. 19. for ſo wee ſhall apply

apply our ſelues to bee ſound in Faith, and the loue of God, and to be lacking in no duty which God requireth at our hands.

Fourthly, when out of euill hee brings good, and turnes the euils that are come vpon vs, to our greater good: for to this end, God afflicteth his children, and therefore Chriſt ſaith not; deliuer vs from *Calamity*, or *tribulation*; but from *Euill*: for God in his wiſedome doth ſo diſpoſe of the afflictions of the godly, that they ſhall haue cauſe to *reioyce & glory in tribulations*, *Rom.* 5. 3. 2. *Cor.* 11.

Now they haue cauſe to reioyce in their tribulations, in two reſpects.

Firſt, *quando crux liberat à cruciatu*, when the croſſe deliuereth from anguiſh, or vexation: for ſo the Apoſtle ſaith: that *God doth chaſten his children in this life, that*

they ſhould not be condemned with the world, 1. Cor. 11.

Secondly, *quando crux conuertitur in coronam*, when their croſſe is turned into the crowne: for ſo Saint *Paul* ſaith: *That the afflictions of the godly, which they ſuffer here, are but light and momentany, and yet procure vnto vs a ſurpaſſing, and euerlaſting weight of glory, ſuch as cannot be expreſſed*, 2. Cor. 4. 17. And the ſame Apoſtle, *Rom.* 8. 18. ſaith: *I haue made my reckoning, & now finde, that the afflictions of this life are not worthy, or comparable to the glory that ſhal be reuealed in the world to come.*

Now we may not limit God to any one of theſe wayes of deliuerance; but our deſire muſt be that he will deliuer vs from *Euill*, that way which ſeemeth beſt vnto him.

Laſtly, ſeeing it is Gods will that we

we ſhall vndergo the croſſe in this life, our prayer to God muſt bee, that of the croſſes that were on mount *Caluary*, Luk. 23. 33. ours may be like to Chriſts croſſe, that wee may ſuffer innocently for the name of Chriſt: *For this is thankworthy, if a man for conſcience towards God, endure griefe, and ſuffer wrong vndeſerued*, 1. Pet. 2. 19.

Secondly, if not *innocently*, yet that our ſuffering may be like the good theefe, that confeſſed hee ſuffered worthily: for he repented of his ſinne, and by faith conceiued comfort, that al-be-it his body were crucified, yet his ſoule ſhould bee receiued with Chriſt into glory: but in any waies our deſire muſt be that we ſuffer not like the wicked and reprobate thiefe, that blaſphemed Chriſt, and dyed without repentance.

The perſons to be deliuered, are

expreſſed in the word (*nos*) which implyeth a twofold reaſon, the one in regard of the word *libera*, *we are thy ſeruants, therefore make vs free, and ſuffer vs not to be ſlaues to Sathan:* So the Prophet reaſoneth. Pſal. 116. & 143.

Secondly, againe, deliuer vs, for wee are thy *children*, thoſe whom thou haſt taught to call thee Father, therefore though wee bee *Mephiboſeth* for our deformity, and *Abſolons* for our vngraciouſneſſe, yet ſhew thy ſelfe a Father to vs; and of ſeruants, though we be not onely *vnprofitable* Luk. 17. but *euill* and *waſtfull*. Luk. 16. yet becauſe we are thy ſeruants, deliuer vs.

Thirdly, we are thy workemanſhip, therefore, *deſpiſe not the workes of thine owne hands*. Pſalm. 138.

Fourthly, *We are thy image*. Gen. 1.

Fiftly,

Fiftly, the *price of thy Sonnes bloud.*

Sixtly, *Veſſels to carry thy name:* wee are they, vpon whom thy name is called, therefore deliuer vs, elſe wee ſhall bee a *reproach to them that are about vs*, Dan.9.18.

Seuenthly, we are the members of thy Chruch, which is the *body of Chriſt Ieſus, our Sauiour, our head* Rom.12.5.Ephe.1.22.

The other reaſon is from the word *mala*, the diuell as he is our enemie, ſo he is Gods, and he hateth vs, becauſe we are thine, and therefore laboureth to draw vs from thee; but *ſaue thou vs, that wee fall not from thee*, as hee hath done.

Laſtly, (*vs*) for wee may not pray for our ſelues alone, but for our brethren alſo, that God will be good to them likewiſe, and though wee bee out of trouble; yet

yet becauſe wee bee of the body wee may truely ſay, deliuer vs, when wee pray in the behalfe of our bretheren that are vnder the croſſe.

Vntil the *laſt enemy, death, be deſtroyed*; 1. *Cor.* 15. 26. Wee ſhall neuer bee fully freed, but haue one euill or other: Therefore we are to pray for that time, *when wee ſhall hunger and thirſt no more, when God ſhall wipe all teares from our eyes* Reu. 7. 16. at the leaſt, if he take vs not preſently out of the world, yet *to keepe vs from the euill of the world*, Ioh. 17. 15. Till that day, when there ſhall bee, *no more death, nor ſorrow, nor crying, nor paine*. Reu. 21. 4. but God ſhall be all in all, to vs for euer.

The

The eighteenth Sermon.

For thyne is the Kingdome, power, and glory, for euer and euer.

SAint *Paul* willeth that all things in the Church *bee done orderly.* 1. *Cor.* 14. Which no doubt hee tooke from Christ, whose answere to *Iohn Baptist Math.* 3. 14. was; *Sic enim decet: for so it becommeth*, whereby wee see, that both Christ and his Apostles, haue alwaies obserued a decorum or decency in all things.

So touching prayer, our Sauiour Christ, to shew that it is an vndecent thing for any, hauing done his Petitions to breake off suddenly, or to beginne his prayer without

without any introduction, hath not onely made an entrance to his prayer, wherein he ackowledged Gods goodneſſe, but alſo addeth a concluſion, wherein hee confeſſeth his *Kingdome, power* and *glory*, which the Fathers call δοξολογια and he tooke the patterne of this concluſion out of the old Teſtament, where King *Dauid* acknowledgeth, *Thine O Lord is greatneſſe, power, and glory, and victory, and thine is the Kingdome.* 1. Chron. 29. 11.

In the beginning wee heard, that all *Prayer* and *Inuocation*, is nothing elſe but a *teſtimony*, and *confeſſion*. The Petitions that are ſeuerally made in this Prayer are; *confeſſion* of our *weakeneſſe, want, neede*, and *vnableneſſe to any thing that may pleaſure God*. The beginning and end of it are, *an acknowledgement of Gods riches, power* and *goodneſſe*

goodnes, whereby he is inclined to ſupply our wants, for that he is not onely willing, as a Father, but able as a King; ſo that whatſoeuer prayer we make, whether *Tekinnah* or *Tehillah*; whether we pray that we *may receiue ſome good thing of God*, or *praiſe him for good receiued*, it is a *confeſſion*; and both theſe confeſſions make for Gods glory, not onely to him that was to make confeſſion of his ſinne, it was ſaid *da gloriam Deo*, Ioſ. 7.19. but the blind man that had receiued a benefite by the recouery of his ſight was ſaid, *to giue glory to God*. Ioh. 19.24.

The *beginning* of this prayer was a *confeſſion* of Gods *goodnes*, the *end* of his *power*, for vnto doing of good is required not onely willingneſſe, but power and ability.

To ſhew that God is willing, we

we are taught to call vpon him by the name of Father; for any father is willing to doe his child good, but with this willingneſſe there muſt concurre an ability to doe good, which howſoeuer it be wanting in earthly fathers, yet it is not wanting in our heauenly Father: for whereas nothing doth more expreſſe power, then the name of a King, Chriſt acknowledgeth God to be ſuch a Father as hath *Kingdome*, *power*, and *glory*, and therefore is able to do vs whatſoeuer good hee will: So God himſelfe affirmeth of himſelfe, *I am a great King. Mal.* 1.14. *Reu.* 19.16. he is called *King of Kings*, and *Lord of Lords*, ſo that if wee will pray to God the Father, we haue cauſe to conceiue hope that hee will heare our Petitions and helpe vs, becauſe he is not onely *willing* as a *Father*, but *able* as a mighty, glori-

ous

ous, and powerfull *Prince.*

Secondly, if to God the *Sonne,* his dying for vs doth assure vs, of his good will and readinesse to do vs good, and his rising againe from the dead, when he hath broken the yron barres doth assure vs of his power.

Thirdly, if to the *Holy Ghost,* we shall not neede to doubt of his willingnesse, for he is the essentiall loue of God, *which is shed in our hearts.* Rom. 5. Besides hee is the Spirit operatiue, by whom God worketh all good things in the hearts of his people, and therefore able to do whatsoeuer good for vs: and those two, to wit, the assurance of Gods goodnesse, and power, are the two parts of the anchor of our hope. *Heb.* 6. 18. 19. and the giue vs not onely *audaciam petendi*, but also *fiduciam impetrandi*, not only boldnesse to

aske

aske, but alſo aſſurance to obtaine.

To make requeſts in our owne behalfe, and acknowledgement to God of his loue and power, are both confeſſiõs, but the principall is the acknowledmẽt of his goodneſſe, & Kingdome and power, for to make requeſt to God for good things that we want, concernes men, but to confeſſe Gods *power* and *goodneſſe*, is that wherein the heauenly Angels are occupyed in, they feele no want of any good thing, and therefore they haue no neede to make petition to God as we on earth, and therefore all the confeſſion that they make, is of Gods *goodneſſe* and *power*, whereof they cry continually, *Holy, Holy, Holy, Lord God of Hoſts, the earth is full of his glory. Iſa.6.3.* the ſame is done by the Saints in heauen: *Bleſſing, and glory, and wiſedome*

dome, and thanks, and honour, and power, and might, be vnto our God for euermore. Reu.7.12.

Whereby wee learne, that wee, concerning whom Christ saith, *That wee shall bee,* ἰσάγγελοι, *equall, or like to the Angels* Luk.20. ought while we liue on earth, not speake only with the tongue of mē but of Angels, not onely to confesse our owne wants, and to craue a supply from God, but to acknowledge Gods *riches, goodnesse,* and *power.*

Againe the Petitions that wee make for our selues, is a *taking*; and *sanctification of his name*, by ascribing *Kingdome, power,* & *glory,* vnto God, is a *giuing*, and therefore as the Apostle saith, *It is a more blessed thing to giue, then to receiue,* Act.29.35. So the *confession* of Gods *goodnesse* and *power*, is a better confession, then that which wee make of our owne

weakeneſſe, and *pouerty*; and this is the onely thing which God receiues from vs, for the manifold benefites that wee receiue from him.

Neither is this *confeſsion* and acknowledgement left to our owne choyce as a thing indifferent, but we muſt account of it as of a neceſſary duty, which may in no wiſe bee omitted, ſeeing God enters into couenant, that hee will heare vs and deliuer vs out of trouble, *when wee call vpon him. Pſal.*50. therefore God challengeth this a duty to himſelfe by his ſeruants, aſcribe *vnto the Lord worſhip and ſtrength, Giue vnto the Lord the glory due vnto his name.* Pſal.29. *All Nations whom thou haſt made, ſhall come and worſhip thee and glorify thy name.* Pſal. 86.9.

Therefore our Sauiour commends

mends the *Samaritan*, becauſe hee returned to giue glory to God for the benefite receiued; wherein hee blames the other nine, that being cleanſed of their leproſy *were not thankfull to God*, in that behalfe. *Luk.*17. For God, for this cauſe doth heare our prayers, and grant our Petitions, that we ſhould glorify and honour his name.

But this is not all that wee are to conſider in theſe words for they are not only δοξολογια but αιτιολογια not onely an aſtipulation, but an allegation, wherein as wee acknowledge Gods goodneſſe and power, that hath heard and granted our requeſts, ſo wee alledge reaſons, why he ſhould not only *heare vs*, but alſo *releiue* and helpe vs with thoſe things that wee craue for at his hands: we doe not onely ſay *heare our Petitions*, for ſo ſhalt thou ſhew thy ſelfe to bee

a King, but a mighty and glorious King, and we for our parts ſhall acknowledge the ſame; but wee vſe this confeſſion as a reaſon, why our former requeſts are to bee granted; for it is in effect as much as if we ſhould ſay; *Forgiue thou our ſinnes: deliuer thou vs from euil: hallowed bee thy Name: thy Kingdome come, For Kingdome, power, and glory is thine and not ours.*

The reaſon why we would haue our requeſts granted is drawne from God himſelfe in two reſpects: firſt that wee may by this humble confeſſion make our ſelues capable of the graces of God, which do not deſcend to any but thoſe that are of an humble ſpirit, *For hee giueth grace to the humble*, 1. Pet. 5.

If wee would haue our deſires granted, becauſe it is the nature of God to be good and gracious; to

be of power, to do what hee will for the good of his people, wee muſt deſire him to bee gracious, *propter ſemit-ipſum. Iſa.*43.25. Our motiue vnto God muſt be, *For thy louing mercy and thy truths ſake.* Pſal.115.1. *Helpe vs for the glory of thy Name, deliuer vs, bee merciſull to our ſins, for thy Names ſake.* Pſal.79.9. By theſe motiues wee muſt prouoke and ſtirre vp God to heare vs. This is the difference that is betwixt the prayers of profane men, and thoſe that are ſanctified, Heathen and profane men referre all to their owne glory, ſo ſaies *Nabuchadnezar*, *Is not this great Babell, which I haue built by my great power, and for the honour of my Maieſty?* Dan.4.30. Such a man thinkes himſelfe to bee abſolute Lord, and will ſay, *Who is the Lord ouer vs? Pſal.*12. Therfore are they called the ſons of *Beliall*: But

the Patriarches that were ſanctified frame their prayers otherwiſe: *Iacob* acknowledged, *I am not worthy of the leaſt of thy mercies.* Gen. 32. by which humility hee made himſelfe capable of mercy. *To vs belongeth ſhame* (ſaith *Daniel*, chap. 9.) *but to thee belongs compaſsion & forgiueneſſe, though wee haue offended;* So Chriſt himſelfe in this place doth teach his Diſciples to pray, that God will giue them the things they deſire, not for any thing in themſelues, but for his names ſake: for *thine is Kingdome power, and glory*, whereby wee perceiue that humility is the meanes to obtaine at Gods hands, our ſutes.

The other reſpect is in regard of God, for hee makes his couenant with vs, *that he will be our God and we his people*, And when the Prophet ſtirreth vp the faithfull,

To worſhip the Lord, and to fall downe before the Lord our maker: he addeth this as a reaſon: *For he is the Lord our God, and wee are his people, and the ſheepe of his paſture.* Pſal. 95. Wherefore one ſaith *Commemoratio, eſt quædã neceſſitas exaudiendi nos, quia nos ipſius ſumus, ipſe noſter eſt*: It is a neceſſary motiue to God to heare vs, becauſe we are his, and he ours.

Therefore in all the prayers and Pſalmes which the Saints of God make, they ground their Petitions vpõ this: in regard of God the Father who is the Creator, they ſay, *Wee are thy workmanſhip created by thee, therefore deſpiſe not the works of thy owne hands.* Pſal. 138. beſides *we are the likeneſſe of Gods image*, Gen. 1. therefore ſuffer not thine owne image to bee defaced in vs, but repaire it.

Secondly, in regard of Chriſt,

 For thine is the Kingdome,

wee are the price of Chriſts bloud. Empti eſtis pretio, 1.Cor.6. *Yee are bought with a price, therefore ſuffer not ſo great a price to be loſt, but deliuer vs, and ſaue vs.* Againe, *wee carry his name*, for as he is Chriſts, ſo wee are of him called Chriſtians: *ſeeing therefore that his name is called vpon vs.* Dan.9.19. *bee gracious to vs, and grant our requeſts.*

Thirdly, in reſpect of the holy Spirit, the breath of his Spirit is in our noſtrels, which is the breath of life which God *breathed in vs at our creation*, Gen.2.7. Againe, the ſame Spirit is to vs an holy Spirit, and ſanctifieth vs, wee are not onely *Vaginæ ſpiritus viuentis*, the ſheathes of the liuing Spirit; but *Templa Spiritus ſanctī: the Temples of the holy Spirit*, 1.Cor.6.19. and therefore for his

ſake

ſake we are to intreat him to bee gracious to vs.

We are Gods kingdome, and therefore it belongeth to him to ſeeke our good: all the world is his kingdome by right of inheritance; but we that are his *Church*, are his kingdome by right of purchaſe: we are λαος εις περι ποιησιν, 1. *Pet.* 2.9. *a people peculiar, or gotten by purchaſe*, hee hath redeemed vs to be λαος περιουσιος, *Tit.* 2. 14. *A peculiar people*, and the price whereby wee are purchaſed, *is his owne bloud.* 1. *Pet.* 1 *Act.* 20. he ſaith, *He will bee our God, and we his people*, Leuit. 26. *He will be our Father, and wee his Children*, 2. Cor. 6. hee our Lord, and we his ſeruants: Therefore we may chalenge at his hands that fauour which Kings vouchſafe to their ſubiects, which Fathers ſhew to their children: that is, to *loue them*, to *defend them*, and

to

to *wiſh them* all the good things they need.

If hee haue purchaſed vs to himſelfe by his bloud, then we pertain to him, and we may ſay to him as his Diſciples ſaid to Chriſt. *Mark.* 4.38. *Careſt thou not for vs* that pertaine to thee, *but ſuffereſt vs to periſh?*

Theſe words, *Kingdome*, *Power*, and *Glory*, beeing ioyntly conſidered, are a repreſentation of the *Trinity*.

As *Moſes*, ſpeaking of the Author of our creation, reckons vp the name of God three times, *Gen.* 1.27. as in the bleſſings of the law, the name of God is there repeated, *Numb.* 6. 6. and as the Angels cry there, *Holy*, *Holy*, *Holy*, Iſai. 6. to teach that there are three perſons in the God-head, which the *Heathen* thēſelues haue cōpaſſed; So Chriſt in the new Teſtament,

doth

doth by theſe words, *Kingdome*, *Power*, and *Glory*, ſignifie thoſe three perſons, which afterward he expreſſeth, by the name of *Father*, *Sonne*, and *Holy-ghoſt*, Math. 28.

If we conſider them ſeuerally, although they may all be aſcribed to any perſon of the Deity, yet the *Kingdome is to bee aſcribed vnto Chriſt*, 1. Cor. 15. 35. *Power to the Holy-ghoſt*, Rom. 15. 13. 19. and *Glory to the Father*, Rom. 6. 4. that wee ſetting our ſelues in Chriſts Kingdome, that is, his Church, by the power of the Holy-ghoſt, may bee partakers of that glory which God the Father hath prepared for vs.

Againe, theſe words are ſet to diſtinguiſh Gods Kingdome from earthly kingdomes. Each King hath not power, as the King of Iſrael ſaith: *If the Lord do not ſuccour thee, how can I helpe thee?* 2. Reg. 6.

21.

21. But Gods kingdome is a Kingdome of power.

Secondly, there are Kingdomes of *Might*, but not of *Glory*: ſuch was the Kingdome of *Dauid*, hee had a kingdome of *might*, but not of *Glory*: for he ſpent all his time in troubles; but the kingdome of *Salomon* his ſonne, was both a *powerful* and a *Glorious* kingdome, and there was a figure of the perfect Kingdome of Chriſt.

Wherefore wee are taught by theſe words, that as kingdome is the Lords, ſo hee hath not onely a kingdome of power, whereby hee is able to defend, but of glory, whereby hee can alſo reward his ſeruants and ſubiects: *Moſes* deſired of God, *that he would ſhew him his glory*, Exod. 33. But hee that is of Chriſts kingdome, *ſhall ſee the glory which Chriſt had frō the beginning with the Father*, Ioh. 17, 21.

To

To conſider theſe words ſeuerally: vpon theſe words of the prophet: *Knit my heart vnto thee*, Pſal. 86. one ſaith: *Religio dicitur à religando*: as there is a mutuall bond betweene the King and his people: ſo is there betweene God and vs. The Kings duety is to defend his ſubiects from iniury and wrong, and to beſtow on them all manner of benefites. The duety of ſubiects is to be dutiful, and yeeld all ready ſeruice to their Prince: ſo God for his part is ready, not only to defend vs from all danger, but to beſtow all good things vpon vs: and therfore we are bound to be religious and dutiful to him, as to our King and Soueraigne: we muſt not onely *loue* him as a *Father*, but *feare* him, as our *Lord* and *King*, Math. 1. 6. And this mixture ſhall keepe vs in the way of ſaluation, wee ſhall neither too much

much deſpaire, nor preſume of his goodneſſe; this feare wee muſt teſtifie both by a reuerend regard of his law, and of his officers. He is no good ſubiect that rebelleth againſt the lawes of his Prince; no more are wee, when no more can be gotten at our hands, but by the precepts of men, *Eſa.29.* when the *ſtatutes of Omri* are kept for feare of temporall puniſhment, *Mich.6.* and the lawes of God are had in no price: then it is a ſigne that wee are not ſo dutifull and loyall to our heauenly Prince, as we ought to be.

Secondly, we muſt teſtifie our feare of God, by a reuerend regard of his Prophets & Prieſts, which are the Miniſters and Officers in his kingdome. When the Iewes *mocked the meſſengers of God, and miſ-vſed his Prophets*, they ſhewed their contempt of God himſelfe

himſelfe; and therefore the wrath of the Lord aroſe againſt that people, 2. *Chron.* 36. 16. Contrariwiſe, if wee haue an honourable conceit of them, and *receiue them as the Angels of God*, Gal. 4. then we ſhew our ſelues to bee dutifull vaſſals to our heauenly Lord and King.

Next, for *power*, as S. *Peter* ſaith, *God is able both to reſpect the righteous, and to ſhew vengeance vpon the wicked*, 2. Pet. 2. 9. So whether we reſpect the power of his grace *inward*, whereby hee worketh all good things in the hearts of his people, or the *outward power*, whereby he defends them from euill: whether it bee the power of his *holy Spirit*, or of his *right hand*, we muſt confeſſe with the Saints, *that all power, and ſtrength, and might belongs to God*, Reu. 7. And therefore whatſoeuer power wee haue,

haue, whether *inward* or *outward*, wee muſt imploy it all in his ſeruice. *Fortitudinem meam ad te ſeruo: I will keepe my ſtrength, or reſerue it vnto thee*, Pſal. 59.9. So we muſt not ſpend our ſtrength in thoughts of vanity, but imploy it to his vſe, and to the ſetting forth of his glory, to whom onely all power belongeth.

Thirdly, Chriſt teacheth vs to aſcribe all glory to God, that whatſoeuer praiſe or commendation doth come vnto vs by any thing wee doe, wee ſhould make a ſurrender of it to God, to whom all glory is due, and ſay with the Church, *Non nobis Domine, &c. Not vnto vs ô Lord, not vnto vs, but to thy Name giue all glory*, Pſa. 115. For as the Prophet ſaith: The Church is a place wherein the voyce of gladneſſe is heard, and the voyce of them that ſing, *Praiſe*

the

the Lord of Hosts, for he is louing, and his mercy endures for euer, Ier. 33.11.

The faithfull are taught to returne all glory to God, which is giuen to them. God himselfe saith, *Gloriam meam alteri non dabo.* Isa. 42. If he giues his glory to any other, it is to such as deserue it, & haue all power of themselues; but there is no creature which hath any power, but what is giuen of God, and therefore God doth by right reserue his glory to himselfe, and wee ought willingly yeeld all glory to him alone, because hee promiseth, *them that honour mee, I will honour*. 1. Sam. 2. that we glorifying him here with a *verball glory*, we may be glorified of him with a *reall glory*, when hee *commeth to iudge the world*, 2. Thess. 1. 12. *and with an exceeding weight of glory*, 2. Cor. 4.

But yet wee doe not fully ſee wherein the glorious Kingdome of God differs from the kingdoms of this world: for both power & glory may be aſcribed to an earthly Prince; and it is certaine, that *Salomon* had them all: and therefore as hee is diſtinguiſhed from earthly Fathers, for that he is ſaid to bee in heauen: ſo hee differs from earthly Kings, in that his Kingdome is ſaid, *to endure for euer and euer.*

There is another difference implyed in the Article: earthly Princes haue *a Kingdome*, a Kingdome of power, and a certane glory in this world, but it is not *the* Kingdome.

This prepoſitiue Article imports two things, a *Generality* and a *ſuperiority*: for the firſt point, he that hath but a peece of the earth to beare rule in, is not an vniuerſall

ſall King; but *God is King ouer all the earth*, Pſal.47. Therefore if we be ſo carefull to behaue our ſelues a right in the preſence of an earthly King, whoſe Kingdome is limited within certaine boũds, which if he exceed, he is no more King; much more ought we to praiſe & glorifie him, whoſe Kingdome is vniuerſall.

Secondly, for the ſuperiority of Gods kingdome, there are a great number of Kings on earth: but of this Kingdome it is ſaid: *All Kings ſhall fall downe before him, all Nations ſhall worſhip him*, Pſa.72. *For hee is ſaid to bee King of Kings, and Lord of Lords*, Reu.19.

Touching the other difference ſignified by the word (*for euer.*) Though a man had all the earth for his Kingdome, yet it could not bee a Kingdome for *euer* and *euer*: no Prince euer reigned the whole

age of a man, and ſo long time as a man naturally may liue, which the Phyloſophers ſay, is the ſpace of an hundred yeares; but his kingdome indures not onely the age of a man, but *In ſeculum*, *For euer*: Thy Kingdome, Power, and Glory endureth for *euer and euer*, whereas mans Kingdome, Power, and Glory, laſteth but a fewe yeares, and ſometimes but a few dayes.

Ieſabel had a glorious kingdome, but within a few yeares it was ſaid of her: *vbi eſt illa Iezabel?* 2. Reg. 10. when it was fulfilled which the Prophet *Ieremiah* foretold. 13. 28. *Tell the King and Queene: Humble your ſelues, for your dignity ſhall be taken away, and the crowne of your glory ſhall fall downe.* And the like is the greatneſſe of all earthly Kingdomes: and therefore Chriſt teacheth vs to direct our Petitions

ons to him, *whose kingdome is euerlasting*, Psa. 145. *whose power endureth for euer and euer*: not to a mortall King, but to God, *Qui solus habet, &c. which only hath imortality*, 1. Tim. 6. who being himselfe an euerlasting King, and incorruptible, is able to bestow vpon vs both a *Crowne*, 1. Pet. 5. and an *Inheritance incorruptible, and that fadeth not*, 1. Pet. 1. 4. This is our hope, and the perfection of our desires: and therefore, as the Creed hath his period in *Life euerlasting*, so last of all wee are taught to pray for *glory euerlasting*.

The nineteenth Sermon.

Amen.

WE are now come to the laſt word of the Lords Prayer, the power and efficacy whereof at this time is to be conſidered: for there is in it, euery way, matter worthy of our conſideration; and we cannot perfectly accompliſh our duty in prayer, except we vnderſtand this word aright: For afrer wee haue laid out our ſeuerall petitions to God, and made our allegation to God, why we deſire to bee reſpected by him; namely *becauſe we are of his Kingdome*, and Iuriſdiction, for that we haue *no power*

of

of our ſelues to do any thing. Laſtly, becauſe that we confeſſe, that *all glory is to be aſcribed to him*; thē it remaineth, that wee deſire of God, that thoſe petitions and allegations made by vs, may by him be ratified, which is done in the word *Amen*.

Wherein the ancient Writers conſider two things: Firſt, *Ierome* ſaith, it is *Sygnaculum conſenſus noſtri*, that by it wee acknowledge that whatſoeuer wee can deſire is contained in this forme of prayer.

Secondly, as S. *Cyprian* ſaith, it is *votum deſiderij noſtri*, that as we allow of this forme of prayer, and the petitions made therein: ſo we deſire, that it will pleaſe God to performe, and accompliſh them: ſo in this word is implyed the conſent of our minde to allow of the things which we are taught to pray for in this prayer: and ſe-

condly, the desire of our heart, for the obtaining of the same. The one is the *seale* of our *faith*, in as much as we acknowledge those things to bee true. The other is the *Seale* of our *Loue*, whereby we testifie our desire for the accomplishment of these petitions. The one is referred to *Truth*, the other to the *feruency of the Spirit*: in which two things, as our Sauiour affirmeth, *Ioh.* 4. 24. *the right worship of God consisteth*: concerning which word, to bee added in the end of our supplications, there is an absolute commandement, not only in the old Testament, *let all the people say*, Amen. 1. *Chron.* 16. 33. *Psa.* 106. but in the New, as appeareth by S. *Pauls* question, 1. *Cor.* 14. 16. who to shew the necessity of this word, he saith: *How shall the vnlearned say Amen to thy thanksgiuing*? for indeed it cõcerneth euery

uery one, as hee will answere the transgressiō of *decet omnis populus*, all the people shall say: which is a flat commandement, not to be omitted, to adde this word to their prayer. The word it selfe is originally *Hebrue*, but vsed by the *Euangelists*, & retained stil in euery language & tongue, without translation or alteration, either in *Greeke*, *Latine*, or any other. The reason of the retaining of it is, that it might appeare, that the *Synagogue* of the children of Israell, & the true congregatiō of the Church of Christ, gathered out of all nations, is but one misticall body; whereof *Christ* is the head: the same we are giuen to vnderstand, by this, that the Spirit of Adoption is said to cry not onely *Abba*, in the hearts of the Iewes, but also אבא and *Father*, in *the hearts of the Gentiles Rom.* 8. 20. Therefore our Sauiour would

not

not haue his name to be either intirely Hebrew, as *Ieſus*, *Meſsias*, or intirely Greeke, as πατηρ ὁ χριστος, σωτηρ, but the one in Hebrew, the other in Greeke, *Ieſus Chriſt*, to ſhew that he is our peace, who of two hath made one, that hath reconciled vs both in one body, and that he is the corner ſtone, whereby the Church, conſiſting both of Iewes and Gentiles, *is coupled together, and groweth to bee one holy Temple, to the Lord.* Ephe.2.14. Though they bee as the Apoſtle ſpeakes, *Congregatio primogenitorum*, Heb.12.23. yet wee are the Church of God, as well as they, we, I ſay, that are borne after them: we, that are of the Gentiles, haue none other law for our direction, then that which the Iewes had, as the Apoſtle ſaith, *I write no new commandement, but an old commandement, which you haue heard from the*

the beginning, 1.Ioh. 2.7. Wee haue no other faith, but as the Apoſtle ſaith, *Eundem ſpiritum fidei habentes*; 2.Cor.4. the ſame grace is offered to vs, that was offered to the Fathers, *for we beleeue to bee ſaued by the faith of Ieſus Chriſt, as well as they*, Act.15.11. and we haue no other Sacraments then thoſe which the Iewes had, of whom Saint *Paul* ſaith, *They all did eate the ſame ſpirituall meate, and dranke the ſame Spirituall drinke.* 1.Cor.10. and therefore it is meete likewiſe, that wee ſhould make the ſame prayer that they made: and indeed there is no Petition in the Lords prayer, which is not found in the old Teſtament, vſed by the Church of the Iewes, For, that which the Prophet prayeth. Pſa.57.6. *Lift vp thy ſelfe ô God aboue the heauens, and thy glory aboue all the earth.* Pſal.67. *That thy*

way

way may be knowne vpon earth, &c, is nothing elſe, but the hallowing of Gods Name.

Secondly, *Remember me ô God that I may ſee the felicity of thy choſen.* Pſal. 106. It is nothing elſe but an expoſitiõ of the ſecond Petitiõ, where we pray, *thy Kingdome come.*

Thirdly, thoſe words of the Prophet. Pſal. 143. *Teach me to doe the thing that pleaſeth thee,* is a full comprehenſion of the third Petition, where we deſire that his will be done.

Fourthly, the *eyes of all things looke vpon thee, and thou giueſt them meate in due ſeaſon.* Pſal. 145. and the prayer of *Salomon.* Pro. 30. *Giue mee not pouerty, nor riches, but feed mee with food meete,* is a full expreſſing of the fourth Petition.

Fiftly, *My miſdeeds preuaile againſt me; ô be mercifull to our ſins.* Pſal. 65. 3. is a ſumme of the fift petition

tition, and the condition of this Petition is found. *Pſal.*7. Wherein the Prophet ſaith, *If I haue done any ſuch thing, or if there be any wickednes in my hands; If I haue rewarded euill to him that dwelt freindly with me (yea I haue deliuered him that without a cauſe was my enemy) then let my enemy perſecute my ſoule*; whereby he deſireth no otherwiſe to be forgiuen of God, then as he doth forgiue his brother.

Sixtly, that which the Prophet prayeth. Pſal. 119:37, *Turne away my eyes, that they behold not vanity*, and Pſal. 143. *Set a watch before my mouth, and keepe the dore of my lips*, is that which Chriſt teacheth vs to pray, *Lead vs not into temptation.*

Seuenthly, *redeeme Iſrael from all trouble*, Pſal. 25. 20. in effect is as much as *Deliuer them from all euill* which is the ſeuenth Petition.

Laſtly

Laſtly, look what reaſon Chriſt teacheth vs to vſe here, the ſame doth *Dauid* vſe. 1. *Chron.* 29.

Therefore hauing the ſame prayer that the Iewes had, it is meete that wee ſhould haue the ſame concluſion that they had, & the ſame is, they ſaid *Amen*, and ſo do we.

Touching the vſe of this word, it is found in Scriptures to haue two *ſeates* or *places*, and accordingly two ſeuerall *expoſitions*, to wit in the *beginning*, & in the *end*, *before*, and *behind*. In the *beginning* as in the doctrine of the Sacrament of Baptiſme, concerning which our Sauiour ſaith, *Amen, Amen. Except a man be borne of the water, and of the Spirit, hee cannot enter into the Kingdome of God.* Ioh. 3. And touching the Sacrament of the holy Euchariſt, *verily, verily, except yee eate the fleſh of*

the

the Sonne of man, and drinke his bloud, yee haue no life in you. Ioh. *6.* 33. And touching the effect of prayer, Christ saith also, *Verily, verily, I say vnto you, whatsoeuer yee aske the Father in my name, hee will giue it you.* Ioh. 16.

In those places, the word (*Amen*) is vsed, and thereby our Sauiour laboureth to expresse the truth of that which he doth teach. In the *end* likewise it is said, as Psal. 41. 13. Psal. 72. Psal. 87. 50. *Praysed bee the Lord for euermore. Amen, Amen.* And in the new Testament, when the Apostle sheweth, *That of the Iewes according to the flesh came Christ, who is ouer all, God, blessed for euer. Amen.* Rom. 9. 5. Heere the word is vsed, and set behind, to signify, that we desire that that may be performed, which God before by his *Amen* hath affirmed to be true. Therefore *Dauid*

uid, hauing receiued promiſe from the Lord, by the hand of *Nathan* ſaith, *Let the thing that thou haſt promiſed be Amen.* Let there be an accompliſhment of the ſame. 1. *Chro.* 17.25. So when the Prophet *Hananiah*, had propheſied in the name of the Lord. *I haue broken the yoke of the King of Babell, and after two yeares will I bring againe, into this place, all the ornaments of the houſe of the Lord*: Ieremy the Prophet ſaid, *Amen, the Lord do as thou haſt ſaid*, Ier. 28.6.

As in the *beginning* it ratifieth the truth of Gods promiſe, ſo being ſet in the *end*, it ſignifieth the deſire of our hearts for the accompliſhment of the ſame, and this deſire alwaies followeth, and is grounded vpon the promiſe of God, and the truth thereof: In which regard the Prophet ſaith: *Remember mee ô Lord concerning thy*

thy word, wherein thou cauſeſt mee to put my truſt. Pſal. 119. and therefore, to Chriſts *Amen*, in the beginning, where he promiſeth, *Verily, verily, whatſoeuer ye aſke in my name.* Ioh. 16. wee may boldly adde our *Amen* in the *end*, that his *Amen* may bee performed; and by right do we ground our *Amen* vpon Gods *Amen*; for he is called *Amen*, that is truth. *Eſ.* 65. 16. So the Apoſtle expreſſeth it, when ſpeaking of Ieſus Chriſt, he ſaith: *Thus ſaith Amen, the faithfull and true witneſſe.* Reu. 3. 14.

Therefore S. *Paul* ſaith of Chriſt, *that in him all the promiſes are made to vs, yea, in the beginning, and Amen*, to vs in regard of the certaine accompliſhment. 2. *Cor.* 1.

The reaſon of our *Amen* is, becauſe not onely faith, but truſt & confidence doth proceed from the *truth* of God: *fides*, hath relation to

Gods truth, but *fiducia* or confidence is setled vpon Gods faithfulnesse, and both are affirmed of God.

Moses saith of God that he is, *verus* and *fidelis*, Deut. 32. and *Esay The Lord is faithfull*, Esa. 49. 7. 8. *Paul* in the new Testament, *he is faithfull that promised*. Heb. 10. *He deemed him faithfull that promised* Heb. 11. For there are two things required in faithfulnesse, without the which a man cannot be said to be faithfull: the one is *ability*, of which *Abraham* doubted not of Gods faithfulnesse, beeing fully perswaded, *That what he promised he was able to performe*. Rom. 4. 21. the other is *will* & readines to do, touching which the Apostle saith, *Faithfull is he that called you, et ipse faciet*. 1. Thess. 5. 24.

These are the parts of faithfulnesse, and they are both found in God,

God, and therefore not only God the Father is true, but *Christ* is said to be the *truth*, Ioh. 14. and the holy Ghost is called *the Spirit of truth*. 1. Ioh. 5. 6. So that albeit that mē deale so vntruly that it is verified of thē; *all men are lyers*, Rom. 3. Yet *God abides faithfull, and cannot deny himselfe*. 2. Tim. 2. 13.

So much the Prophet teacheth when he saith; the *mountaines shall be remoued, but the thing which he hath spoken shall not faile*. Esa. 58. And our Sauiour saith, *Heauen & earth shall passe, but one iot of my word shall not passe*. Mat. 5. 18. that is in regard of his power & ability.

For the other part of his faithfulnesse, which is his *will* and readinesse, he is said *to be a faithfull Creator, that will haue care of the soules committed to him*. 1. Pet. 5. & to this purpose serueth that which S. *Iohn* affirmeth. *Behold what loue*

the Father hath ſhewed vs, that we ſhould be Sonnes of God. 1. Ioh. 3.

There is in God that *faithfulneſſe* that is in a mother towards her children, for as a woman cannot but pitty her owne child, and the ſon of her womb, ſo the Lord will not *forget his owne people*, Iſa. 45. 15. As his arme is not ſhortned but is ſtill able to helpe; ſo his affection towards vs is ſuch, that he is moſt willing to helpe.

In this regard, as hath beene obſerued, he is both a *King* and a *Father*, the one ſhewing his *power*, the other his willlingnes & good-will towards vs; vpon both theſe we do ground our *Amen*, and doe learne, not onely, *Credere vero*, beleeue God which is *true*, but *fidere fideli*, truſt him which is *faithfull*, vpon this faithfulneſſe wee may ground alour Petitions, if we ſeeke forgiuenes of our treſpaſſes,

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as Christ teacheth vs to pray, then *God is faithful to forgiue vs our sins*, 1. Ioh 1. If we wil pray against tentation, the Apostle saith, *God is faithfull, and will not suffer vs to be tempted aboue that we are able to beare.* 1. Cor. 10. If to be deliuered from euill, which is the last Petition: the Apostle tels vs, *The Lord is faithfull, and will stablish vs, and keepe vs from all euill.* 2. Thess. 3.

Thus we see, both what is our *Amen*, & wherupō it is grounded.

The last thing is, the right saying of this word, which is a thing to be inquired, for the Apostle as though he took care for the right saying of it, saith, *How shall the vnlearned say Amen?* 1. Cor. 14. 16. Teaching vs, that it is not enough to say *Amen*, vnlesse it bee said in right forme and manner.

The right saying is reduced to foure things: First, that as the Apo-

ſtle ſaies; *We pray with the Spirit.* 1, Cor. 14. For of the foure euill *Amens* which the Hebrewes note, one is, when our *Amen* doth not come from an earneſt deſire, *we muſt powre out our hearts before him.* Pſal. 62. 8. So our *Amen* muſt come from the heart: we muſt bee ſo diſpoſed, that we may ſay: *As the Hart brayeth for the riuers of waters, ſo thirſteth my ſoule after thee ô God.* Pſal. 42. 1. *My ſoule thirſteth for thee, and my fleſh longeth for thee in a barren and dry land where no water is.* Pſal. 63. without this *Amen*, our *Amen* is *exanime*, a dead *Amen*.

Secondly, a man may deſire a falſe thing, ſo did the Prophet giue his *Amen* to the falſe prophecy of *Hananiah*. Iere. 28. but wee muſt be careful that it be true that we pray for, therefore the Apoſtle ſaith, *He wil not pray with the Spirit*

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onely, but with his vnderſtanding alſo. 1.Cor.14.25. So our Sauiour tels vs, *We muſt worſhip God, not in Spirit only, but in Spirit and Truth*: That is, wee muſt haue vnderſtanding that our Petitions be true & agreeable to Gods wil. *Ioh.*4. for as in thankſgiuing it is requiſite, *that we ſing praiſe with vnderſtanding.*, Pſa.47. So the like muſt be done in prayer; they are both good; both to pray with the Spirit and with the mind, therefore it is better to pray with both then with but one alone. Therefore it is a meruaile that any ſhould thinke it enough to pray with the Spirit, though they doe not know in their minde what they pray for, but pray in an vnknowne tongue, as the Church of *Rome* doth; ſeeing the Apoſtle ſaith: *He will pray both with the Spirit and with the vnderſtanding.* 1-Cor.14.15. and this vnderſtan-

ding is not of the *words onely*, but of the *matter* that we pray for.

We may vnderſtand the words wherein the prayer is made, and yet not vnderſtand the thing that is prayed for.

The ſonnes of *Zebedee* prayed in their owne Language, and yet our Sauiour tels them, *Yee know not what yee aſke.*

The Eunuch that was reading the Prophet *Eſay*, no doubt, vnderſtood the language of the Prophet; and yet when *Philip* asked him: *Vnderſtandeſt thou what thou readeſt?* he anſwered, *how can I, except I had a guide? Act.* 8. 31. Therefore we muſt pray, not onely *Intelligenter*, but *Scienter*: wee muſt know what we aske, we muſt bee carefull, that whatſoeuer we aske, *be according to his will*: for then may wee bee aſſured, that he will heare vs, 1. *Ioh.* 5. wee muſt aske in

Chriſts

Christs name. *Ioh.* 16.

Lastly, *to a good end*: for otherwaies our prayers shall not bee heard: *Yee aske and receiue not, because yee aske amisse*, Iames. 4. But this is not all that is required, that we may pray with the *Minde* and *Vnderstanding*: for we must intend the thing that wee pray for with our heart, that the Lord may not haue cause to complaine of vs, as of the Iewes, *that honoured him with their lippes, while their heart was far from him*. Isa. 29. 14. That wee may with more attention of heart addresse our selues to pray, our Sauiour bids vs to gather our selues from all things that may carry away, or distract our minds, and to *enter into our chamber*, there to pray *to our Father, which is in Heauen*, Mat. 6. 6. This did not S. *Peter* obserue, when hee prayed: *Maister, let vs make here three Tabernacles*

bernacles: and therefore the Euangeliſt ſaith: *Hee knew not what hee ſaid*, Luk. 9. 33.

Thirdly, that we may ſay *Amen* aright, we muſt not only vnderſtād in our mind, & deſire in our ſpirit the thing that wee pray for, but muſt confidently look for the performance of that we deſire: for vnto this confidence there is a promiſe made on Gods part, of whō the Prophet ſaith: *That the Lord is nigh to all that cal vpō him in truth*, Pſa. 145. that is, in faith and confidence, that they ſhal obtaine the thing that they pray for: therfore our Sauiour ſaith: *whatſoeuer yee pray for beleeue, and it ſhall be done*, Mar. 11. 24. and the Apoſtle ſaith: *If we will obtaine our requeſts, we muſt aske in faith, without wauering*: *or elſe we ſhall be like the waues of the ſea, that are toſſed with the winde, & carried about with violence*

olence, Iam. 1. 6. And we ſhall not need to doubt, but wee ſhall bee heard, if we pray in a *right manner*, if we pray for a *right end*, that wee may ſay: *Tua eſt gloria.*

This confidence and truſt hath certaine *Limitations*: firſt, we may aſſure our ſelues, that God will grant our requeſts, if it be expedient for vs: and therefore we muſt not limit God, nor appoint him his time, but as the Pſalmiſt ſaith: *We muſt direct our praiers early to him, and wait for his pleaſure*, Pſa. 5. 3. *We muſt tary our Lords leaſure*, Pſal, 27.

Secondly, though hee grant not the ſame thing we deſire, yet hee will grant vs a better. The Apoſtle prayed Chriſt, *that the prick in the fleſh, the meſſenger of Sathan, might be taken from him*: but he had another anſwer: *My grace is ſufficient for thee*, that was better, then if God

God had ſaid, *apage Satanas*, 2. Cor 12. For if we pray to God in ſuch manner & ſort as he requireth, we may aſſure our ſelues, *our prayers ſhall not returne into our owne boſomes*, Pſa. 35. 3. But he will either grant the thing wee deſire, or elſe that which ſhall be better for vs.

Fourthly, that our *Amen* bee *indiuiſible*, that is, we muſt ſay *Amen* to euery Petition of the Lords prayer: for naturally our corruption is ſuch, that wee can be content to deſire the accompliſhmēt of ſome of them, but not of others: we do willingly ſay *Amen* to *Thy Kingdome come*; but as for *Hallowed be thy name*, wee giue no *Amen* to that, as appeares by the whole courſe of our life, which is nothing elſe but a *profaning* and *polluting* of Gods moſt *glorious* and *fearfull* Name.

We would gladly pray for *dayly*

ly bread, but as for doing of *Gods will*, and obeying his commandements, we agree not to that.

Wee like well of the laſt Petition, *Deliuer vs from euill*, but as for that goes before it, *Lead vs not into temptation*, we will not ſubſcribe to that: for wee doe ſeeke by all meanes to tempt our ſelues, and to draw our ſelues vnto ſin.

We can be content to pray, *that he will forgiue vs our treſpaſſes*, but as for the condition, which is, the *forgiuing of thoſe that treſpaſſe againſt vs*, wee giue no *Amen* to that, as is cleare by the wrathfull and reuenging ſpirit that carrieth moſt men into all manner of outrages, while they will not learne to put vp wrong, as they are taught by Gods word. Therefore in regard of this Petition, and the condition annexed, our Sauiour ſaith: *Take heed* yee ſay *Amen* to this

this intirely: *except ye forgiue one another, your heauenly Father will not forgiue you.* Mat. 6. 15.

Therefore we must haue a care as well to *hallow* Gods name in this life, as to bee partakers of his Kingdome in the life to come: we must labour as well for the *fulfilling of his will*, as for the *obtaining of daly bread.*

If wee will be freed from euill, which is the effect of sin, we must take heed that we do not *tempt our selues*; and as we would *bee forgiuen of God*, so we must *forgiue our brethren.*

Lastly, we must say *Amen* to the reason which our Sauiour vseth in the conclusion of the prayer. As the Apostle saith: *How shall the vnlearned say Amen to thy thankesgiuing?* 1. Cor. 14. For there are many that will say with the Leapers, *Iesus maister, haue mercy vpon*

vs

vs: but being cleanſed, few, or none will returne to giue GOD thankes, and to ſay as our Sauiour teacheth: *Thine is Kingdome, Power and Glory*, Luk.17. Wee muſt not onely pray to him when wee lye ſicke vpon our beddes, that it would pleaſe him, to comfort vs, *and to make our bedde in our ſickeneſſe*, Pſa.41.3. but to ſing praiſes to him when he ſaueth vs from aduerſity, *and deliuers vs out of our enemies hands*, Pſa.106.129. Our *Haleluiah* muſt be ſoũded as lowd as *Hoſanna*. The Saints in Heauen haue no other prayer but *Thankſgiuing*; they cry *Amen*, *Bleſſing, and Glory, and Wiſdome, and Honor, and Power, be to God*, Reu.7.12. All their ſong is *Amen*, *Halleluiah*, Reu.19.4.

Therfore if we will come where they are, wee muſt ſound out the praiſes of God, as they do; If wee will

will be like the heauenly Angels, wee muſt ſpeake with the tongue of Angels; If wee ſay *Amen* to his praiſe and honour, he will ratifie his word towards vs; ſo that his promiſe to vs, ſhall bee *Yea*, and *Amen*.

Laus Deo perennis.

Amen.

FINIS.